







**Notes**  
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NOTES ON THE HISTORY OF THE  
CONGREGATION OF PRIESTS OF  
SAINT BASIL — COLLECTED BY  
ROBERT JOSEPH SCOLLARD, CSB

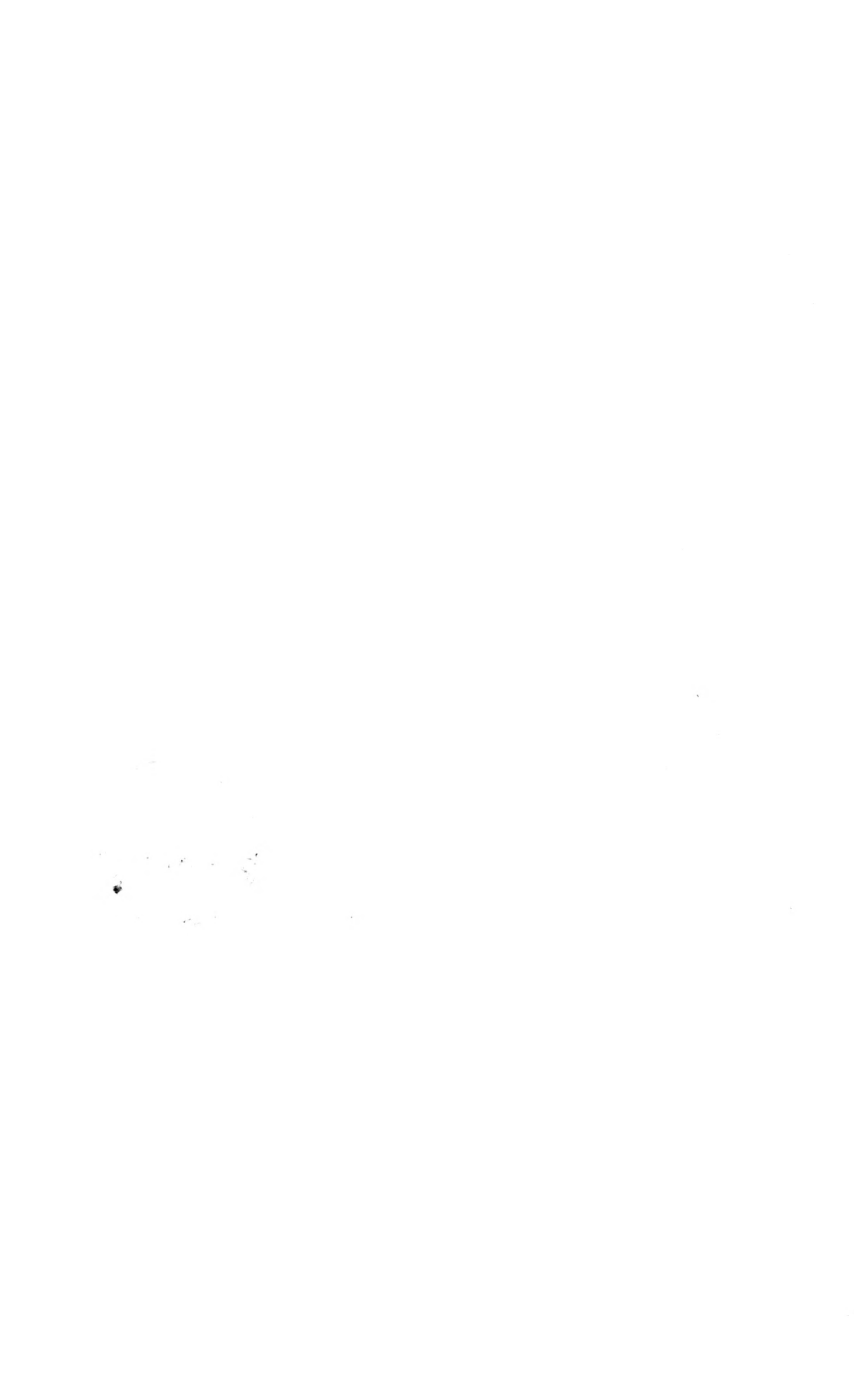
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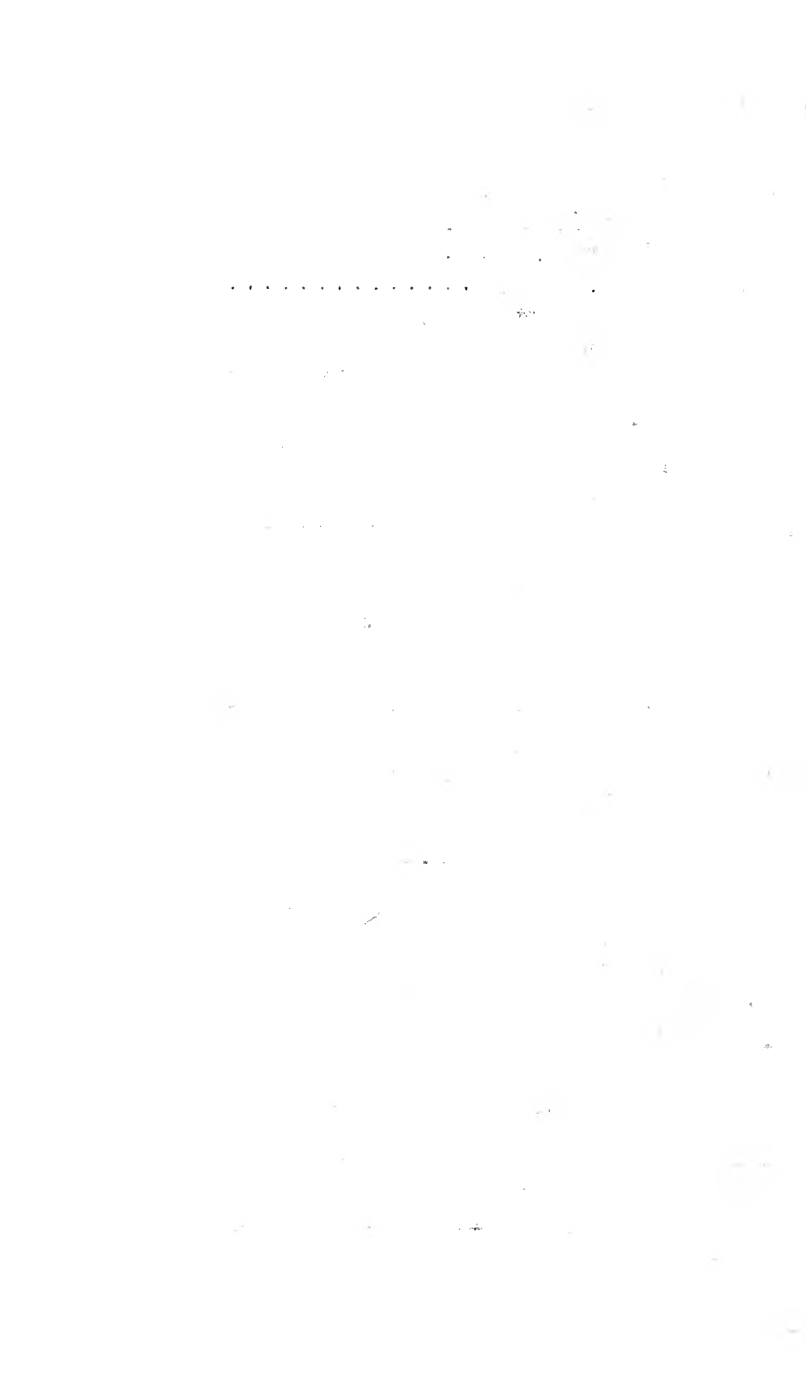
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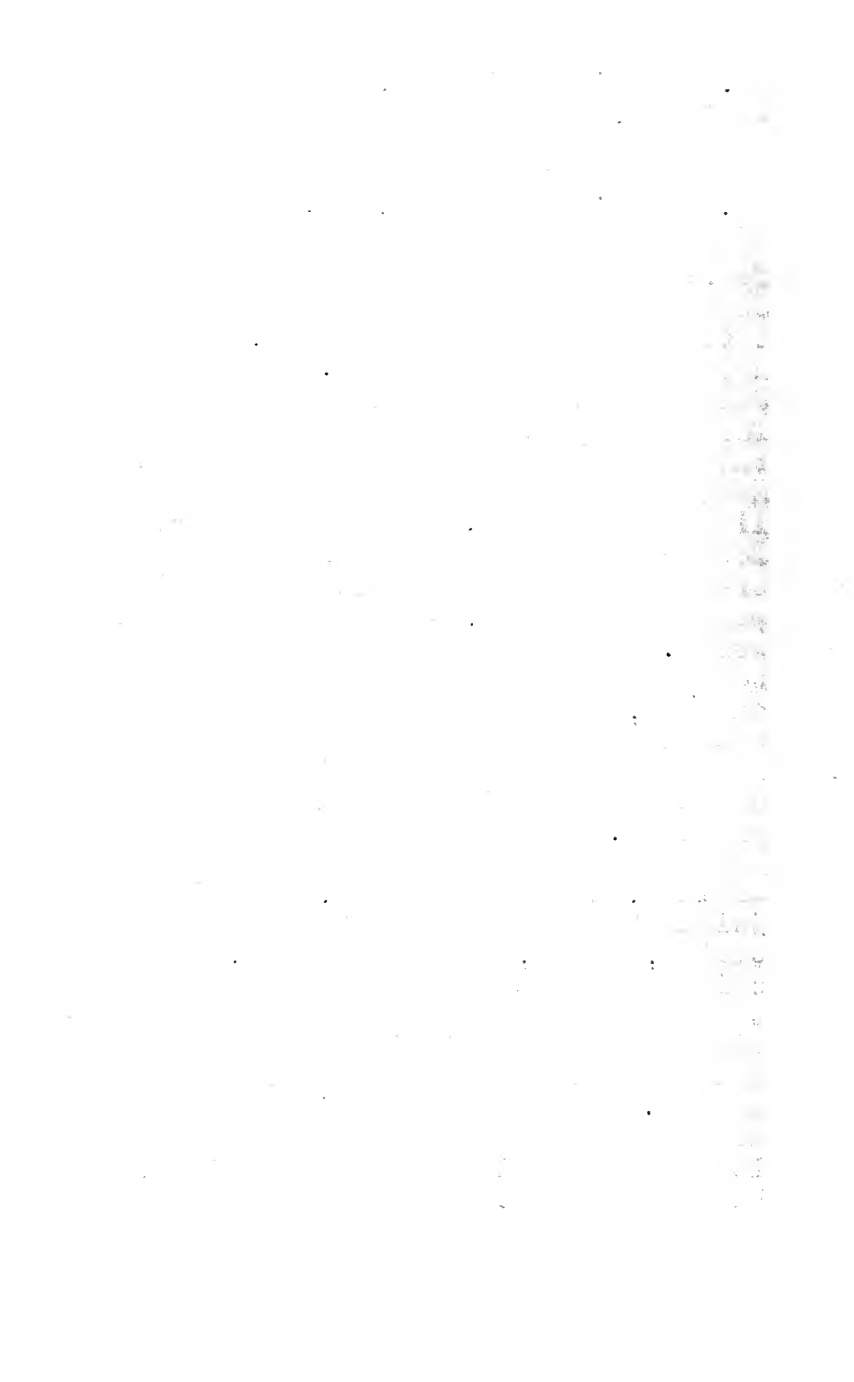


St. Basil's Novitiate, Toronto  
April 30, 1892

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## ST. BASIL'S NOVITIATE, ST. CLAIR AVENUE

We have much pleasure in laying before our readers the outline of a new institution in course of erection, a little north of the city limits. The Basilian Fathers have been working amongst us for so many years and are so well known that no word of ours is necessary to make our readers acquainted with their life and history. Their works are before us and through the length and breadth of this province tell their praises in facts, more eloquent than words. In the face of many difficulties, to which young institutions are ever exposed, the Basilians have accomplished much in the cause of education and rendered most valuable aid in the work of the sacred ministry all over this province. The Basilians have strong and influential friends in every walk of life, through Ontario, who will rejoice at the birth of this new institution, where, under our eyes, the children of the community will grow up trained to religious life and the practice of that discipline which is so necessary to success in their future career. We understand His Grace the Archbishop has had much to do with the location and site of the novitiate, and he has thus established one more claim on the gratitude of Catholics in securing for us another very important



foundation. At half-past three p.m. next Sunday week, May the 8th, His Grace will bless and lay the cornerstone of St. Basil's novitiate. In connection with the novitiate will be a large chapel, where Catholics in the vicinity will have opportunity of attending public worship. This carries out the desire of the late Mrs. Elmsley, who some years ago, left a bequest of \$2000 for a chapel for the people of "Irishtown." The building, which will be of red brick with stone foundations and trimmings, will cost about twenty-five thousand dollars when complete. The dimensions are as follows: main building 92 x 44 ft., extension 36 x 24. Messrs. Post & Holmes are the architects. The chapel occupies the whole ground floor of the main building, and will accommodate about four hundred worshippers. The second and third stories will be used for community work. In the extension are kitchen, dining-room, recreation room, etc., etc. In the working out of the plans an eye has been kept rather on convenience and accommodation than ornament or outward appearance. We hope the Catholics of the city will be found on the grounds in large numbers, to encourage by their presence as well as by their means, this new project. The site is very easy of approach,

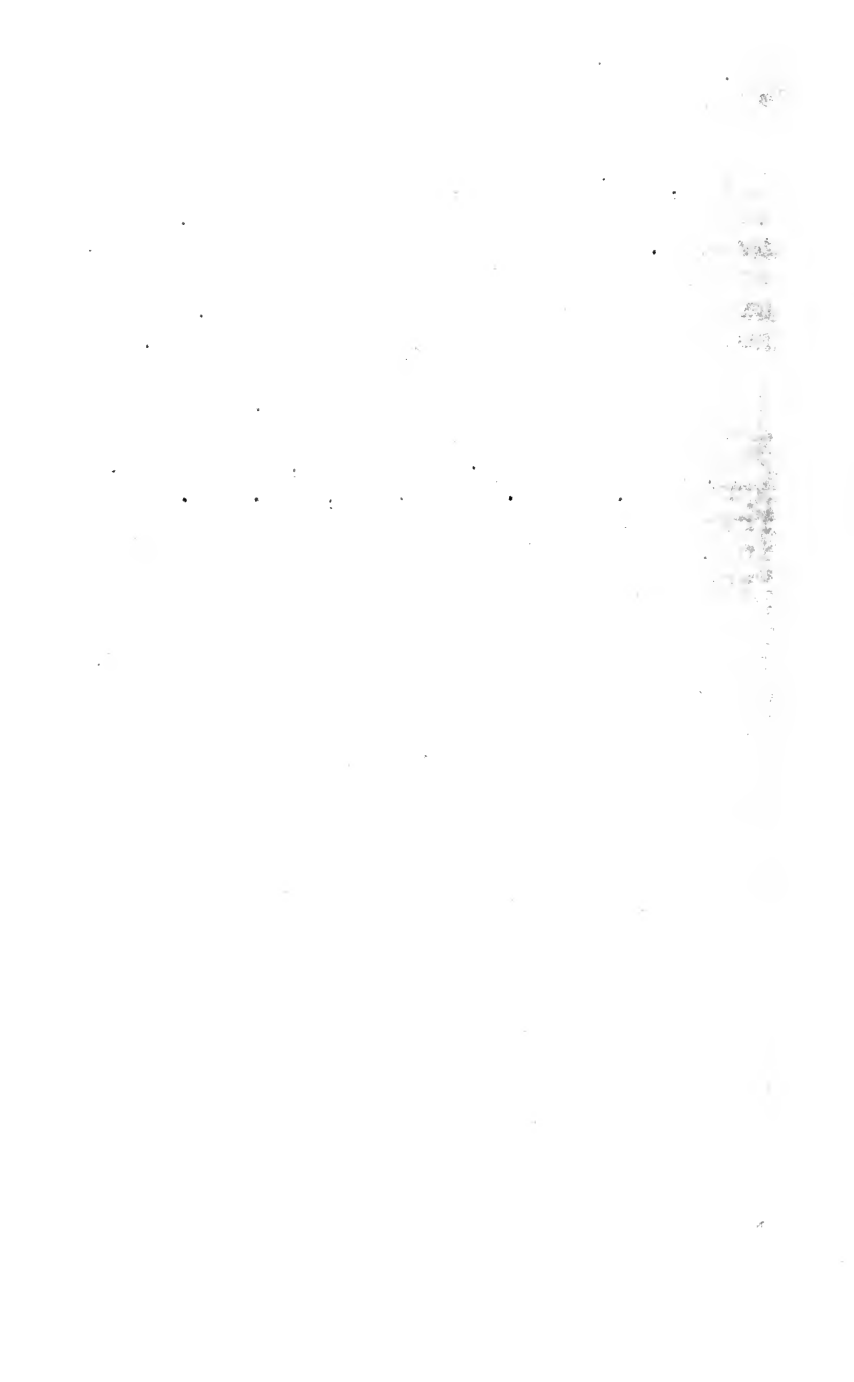
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St. Basil's Novitiate, Toronto  
April 30, 1892

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lying, as it does, between Spadina avenue and Bathurst street on St. Clair avenue. We are sure Catholics in general, and those of Toronto in particular will join with us in wishing St. Basil's novitiate a most prosperous career.

( The Catholic Weekly Review, a journal devoted to the interests of the Catholic Church in Canada. Toronto, Saturday, April 30, 1892. Vol. VI, No. 12. Transcribed from a photographic copy in the General Archives of the Basilian Fathers)



St. Basil's Novitiate, Toronto  
May 14, 1892

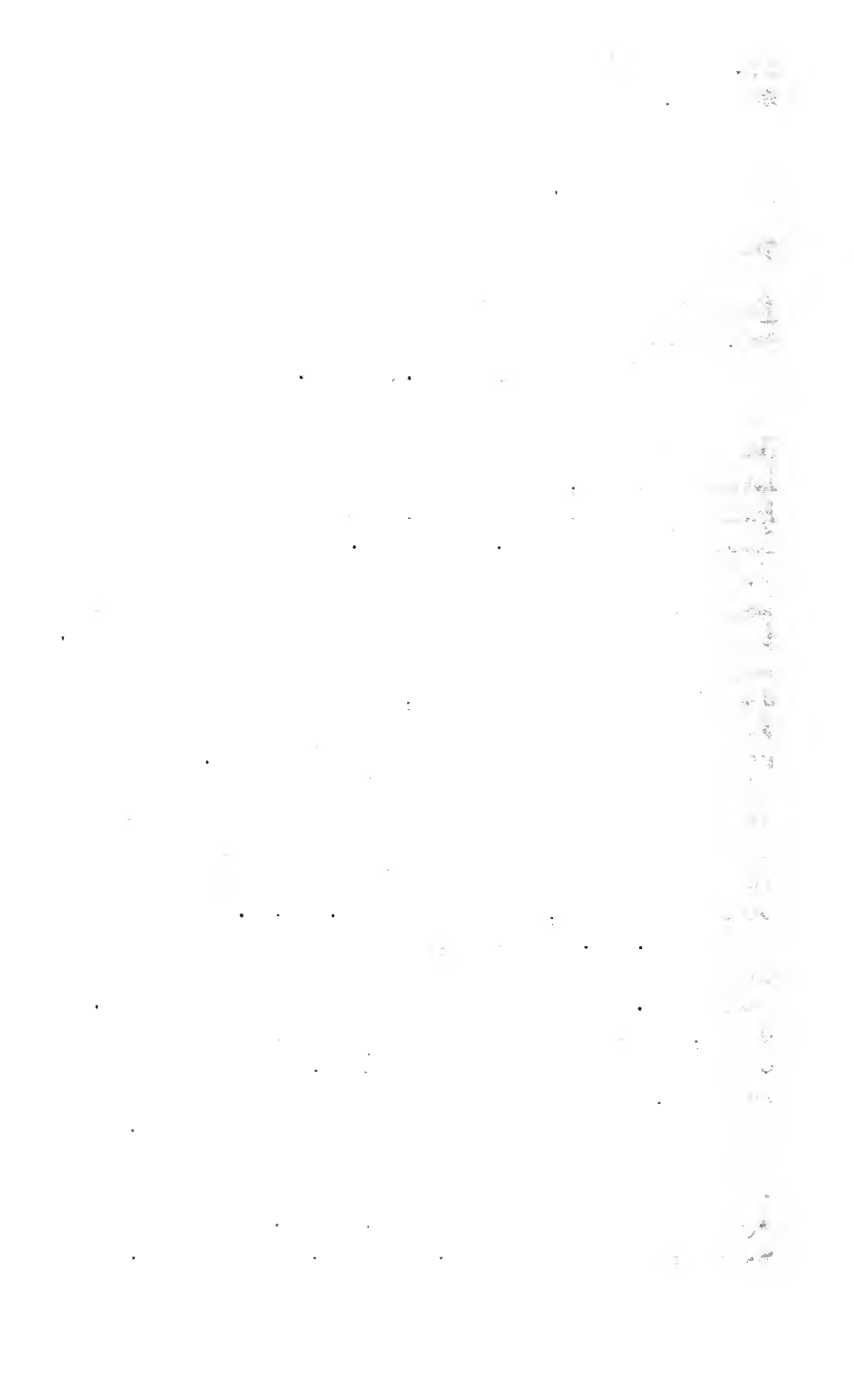
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## ST. BASIL'S NOVITIATE

Chapel of Our Lady of the Most Holy Rosary

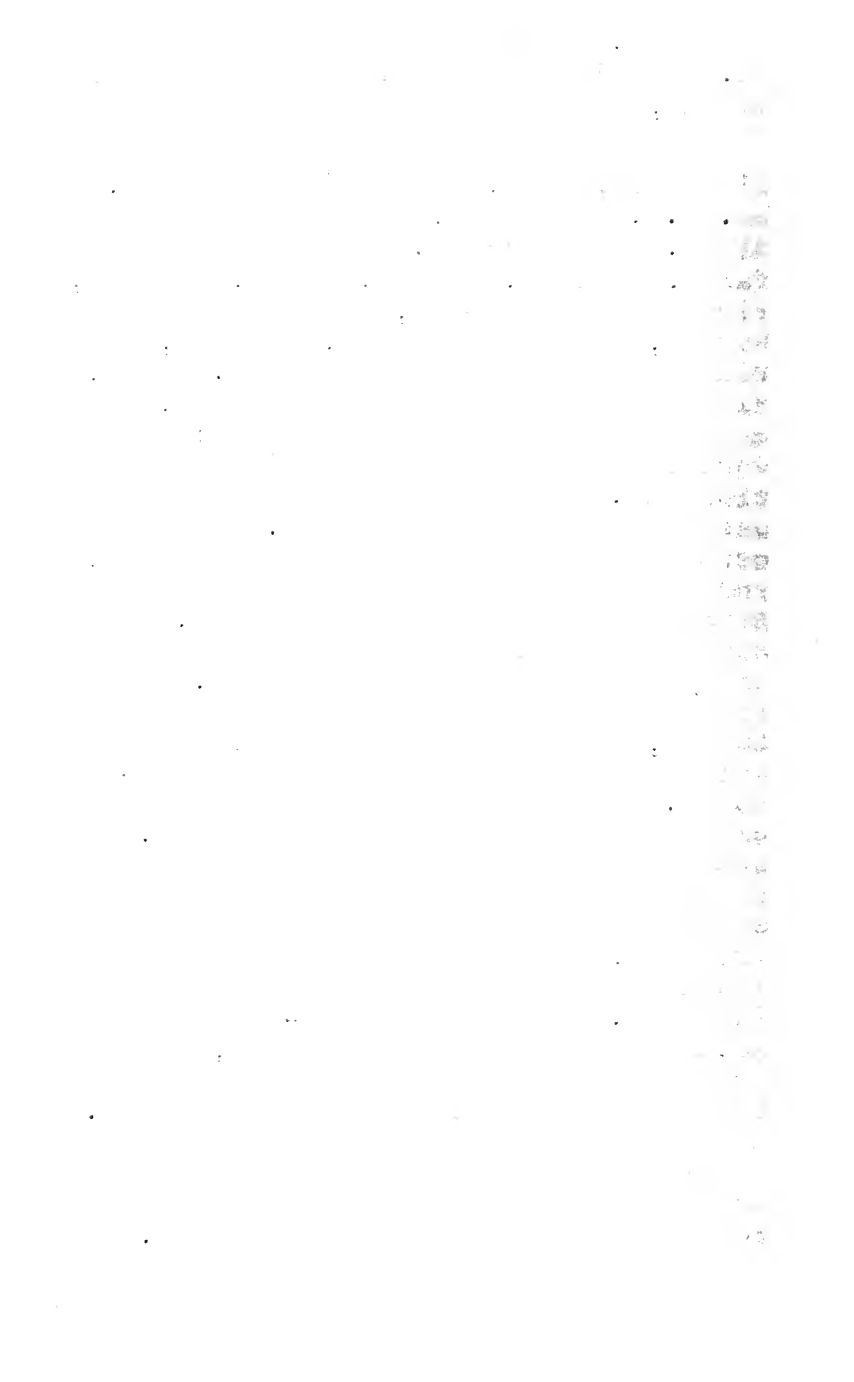
Imposing Ceremonies — Blessing of Corner  
Stone — Sermon by His Grace the Arch-  
bishop, etc., etc.

On April 30th we gave a sketch of this institution, whose corner-stone was laid Sunday, May 8th, Feast of the Patronage of St. Joseph. Seldom have we had the pleasure of witnessing more imposing ceremonies or a larger gathering of Catholics and church dignitaries. Any better day for an out-door ceremony could not be devised, and nearly every Catholic home in Toronto must have been represented at the new building. A few minutes before three o'clock the various societies, who had formed for a procession in the College grounds, moved forward in the following order: The College Band, led by Rev. J.J. Guinane and Rev. A. Martin, followed by about one hundred and fifty students of the College. Then came the Knights of St. John, St. Alphonsus Society, Irish Catholic Benevolent Union, Celtic League, Emerald Beneficial Association and the Ancient Order of Hibernians. Between the long lines of the procession rode the clergy and citizens in carriages in the following order: Rev. Fathers Walsh, DuMouchelle, Hayes, Lamarche,





O'Donohoe, Ryan, Granottier, Frachon, Mr. W.J. Macdonell, Knight of the Order of St. Gregory; Rev. Fathers James Walsh, McBrady, Murray, Teefy, Cushing, Vicar General McCann, Vicar-General Rooney, Fathers Flannery, Marijon, Provincial of the Community of St. Basil, His Lordship the Bishop of London, His Grace the Archbishop of Toronto; the Christian Brothers and prominent Catholic citizens. On the grounds were also Dean Cassidy and Father Cherrier. The procession must have covered over a mile, and was one of the most orderly demonstrations we have ever witnessed. Everybody moved forward with the order and precision of a soldier's parade. When the building was reached the Bishop of London, vested in pontificals, began the ceremony of blessing the corner-stone. The chants were sung by the clergy and students of the college. As the procession of ecclesiastics passed round the building offering prayers and singing psalms the scene was very impressive, and the whole assemblage looked on in silence and with deep interest. When the corner-stone was declared "well and truly laid", His Grace the Archbishop ascended the platform erected in front of the building. As soon as his venerable form was seen above the heads of the surpliced ecclesiastics an unbroken silence settled down on the vast multitude. Every ear was bent forward to catch every expression His Grace should utter,

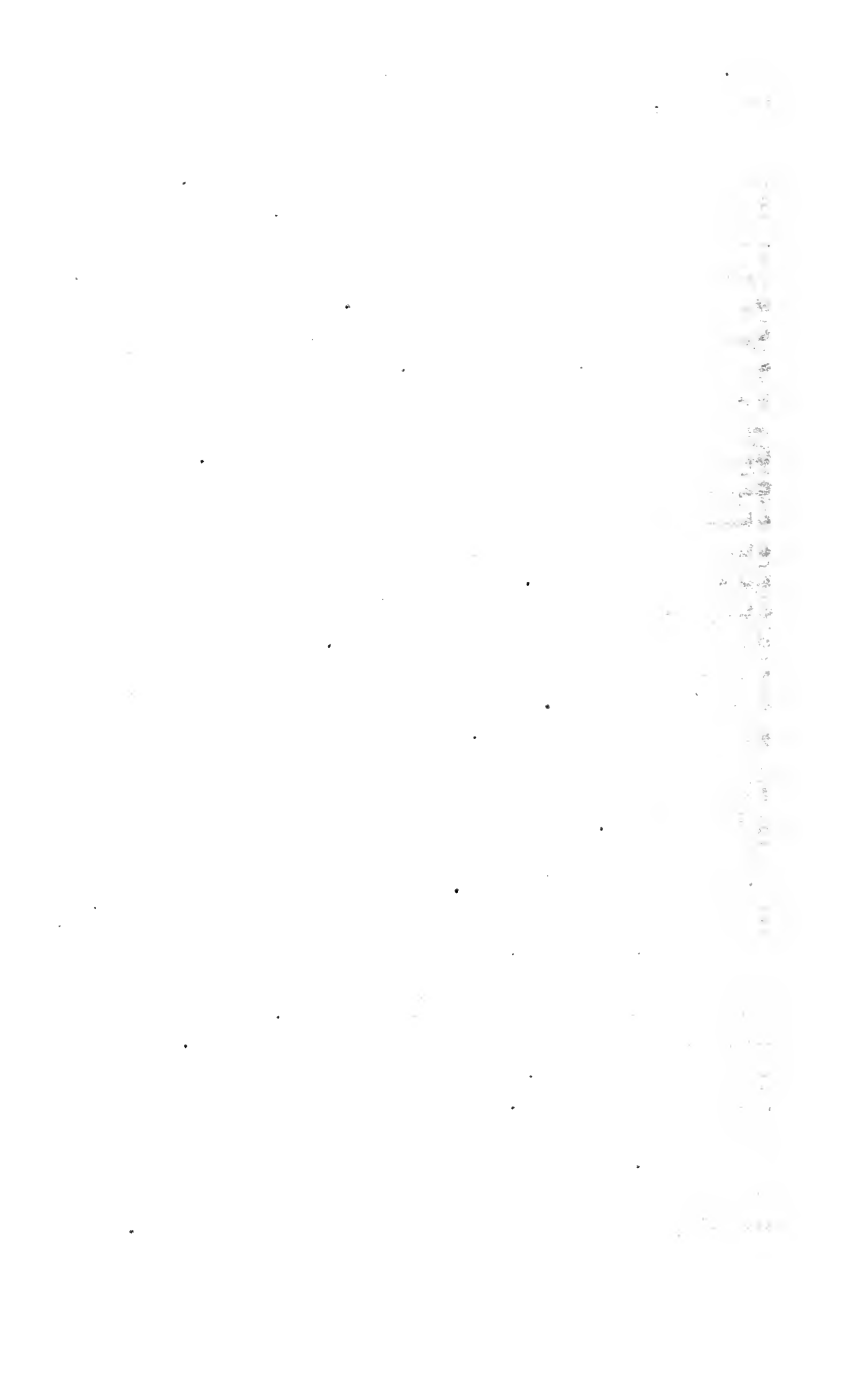


and every available vantage ground was eagerly seized so as to hear the better. Though we have tried we have not been fortunate enough to secure any authentic report of His Grace's eloquent words. With the master hand of the artist he dealt with his subject, and made an impression on his audience which was exhibited in strong expressions of conviction and approval. He dwelt on that question which to-day, perhaps more than any other, exercises the mind and claims the attentions of the rulers of at least two continents, Europe and America, "Who shall educate our children and how shall they be educated?" It was a vital question, on which the Church cannot and will not be silent. To educate the intellect without at the same time educating the heart was a false system, it was the education that brought ruin to the Roman Empire. It was the system which is to-day covering the face of Europe with atheists and freethinkers and scoffers at religion and authority, no matter in whom centered. It was the system which has given to society its most dangerous elements, before which the thrones of Europe were trembling. Hence the Church of God regards a false system of education as one of the greatest of evils, and hence, she is prepared to make any sacrifice rather than yield up her right to superintend



the education of her little ones. Thus in the neighboring Republic, when the State refused to pay over Catholic taxes for the education of Catholic children, Catholics hesitated not. They paid one tax to the public schools, as the law compelled them to do, and then willingly put down their hands into their pockets and paid another tax to educate their children in the Catholic school. Were circumstances such as to require the same sacrifices here in Canada he was sure neither priest nor people would be found wanting. They would do their duty towards their children no matter how great the sacrifices. The Church teaches that religion and education go hand in hand. No other system can possibly succeed.

The Church was accused as the enemy of education. That accusation was false. To her Europe owed its most famous seats of learning. Oxford and Cambridge, the great universities of France, Spain, Germany, Italy, that for long centuries were the centers of light and fountains of knowledge for all Europe, were the creatures of the Catholic Church. In the novitiate, whose corner-stone had just been laid, young men would be trained and prepared to continue the work St. Michael's College and the Basilian Fathers had been doing for nearly forty years in this province.



He wished the institution every success. There were before him some of the old pupils trained by the Basilians who would say a word after he had finished. He would ask Father Flannery, who had been long acquainted with the Basilians, to make a few remarks. His Grace urged the friends of the good work to be generous in their contributions. He knew the generosity of the people of St. Basil's parish, and he felt convinced that they would second the efforts of the Basilian Fathers. When His Grace had closed his remarks Fr. Brennan thanked him in the name of the Community for the active interest he had all along taken in the novitiate. To-day this interest had assumed a very substantial form—His Grace had subscribed one hundred dollars to the building fund. The Bishop of London also subscribed one hundred dollars. This announcement was warmly received and must have influenced other offerings as the collection was quite generous.

Fr. Flannery humorously remarked that he had good reasons to be well acquainted with the Basilian Fathers. They had taken him into their mother house at Annonay when his own country had driven him out. Later on he was one of the pioneers whom France sent to Canada to found St. Michael's College. Of the five who then came four had gone to

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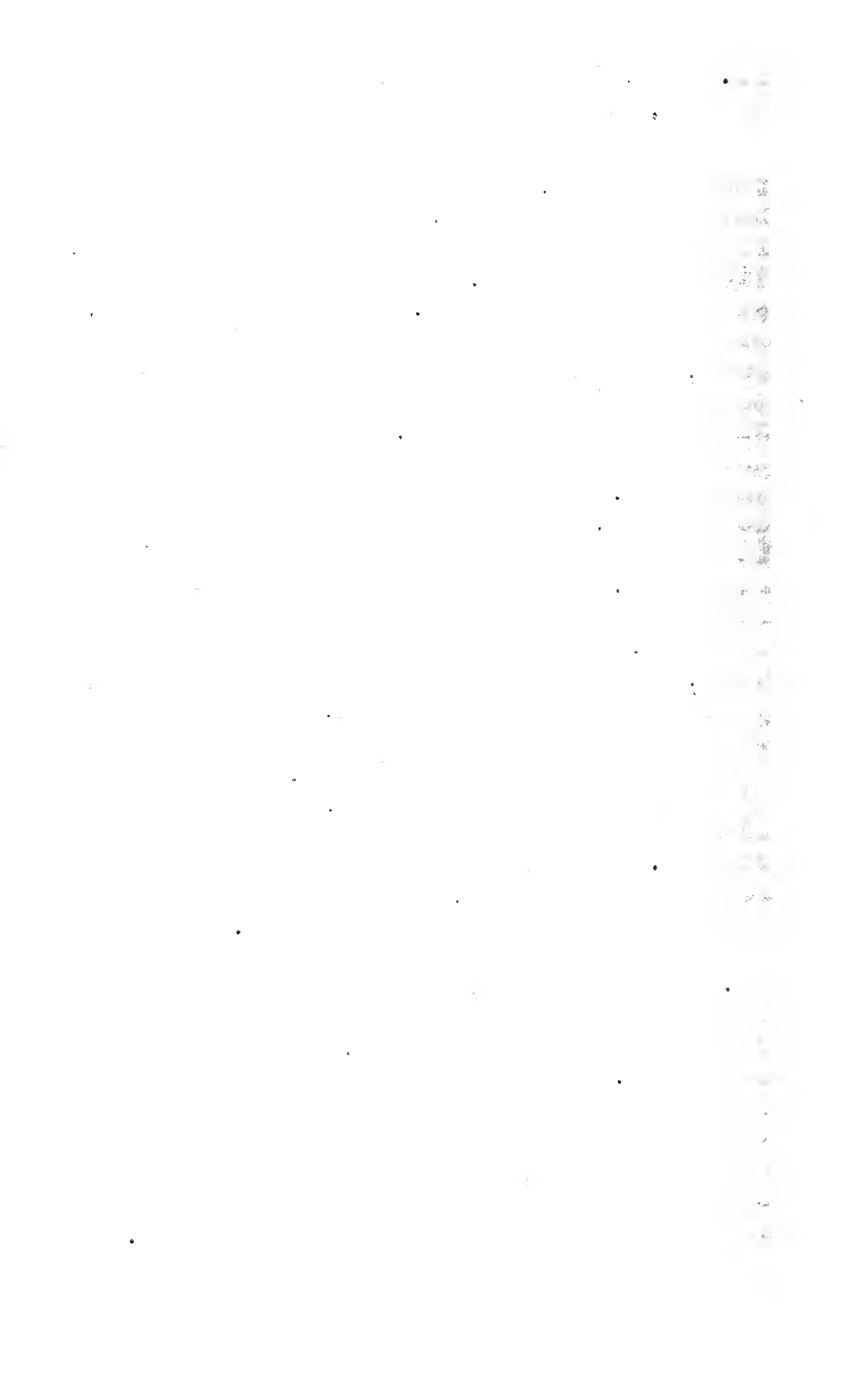
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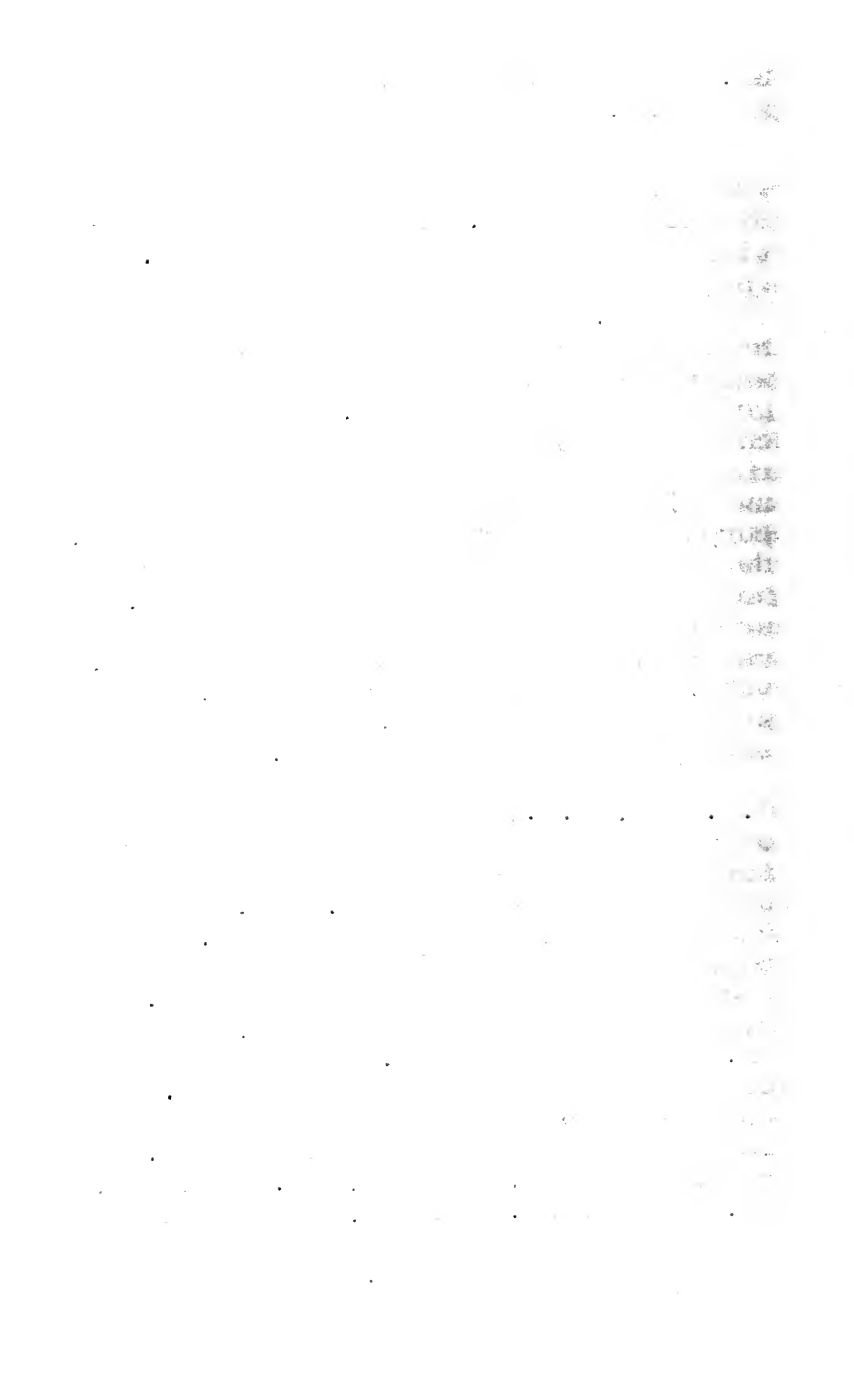
their reward. Step by step he traced the progress of St. Michael's from the first beginnings on Queen Street to St. Vincent's chapel, thence to the present site on Clover Hill. Not only was St. Michael's College able to do its own work, but it had also sent out off-shoots which were as prosperous and successful as itself. The founding of the novitiate was the most important work yet. It was the cradle of the community. The Basilians had done much for this province and the neighboring republic. He saw around him to-day representative men who were mere boys when St. Michael's College began its work, and who owed to it their present positions of distinction. He was one of the staff of the College when Bishop Dowling of Hamilton, Bishop O'Connor of Peterborough, and his own Bishop of London began their college course. He looked for a bright future for the novitiate, and hoped it would have a most successful career.

Dr. Cassidy had followed with interest the progress of the Basilians in Canada since he had entered St. Michael's a mere boy. But for the fact that the Basilians had settled amongst them in Toronto many of them would certainly not have had (continued on page 231) opportunities of preparing themselves for the positions they today occupy.



The city and province owed much to the Basilian Fathers. In the new institution they all took a deep interest. They were proud of it because it was their own. The children of another nation had come here and planted a bud which was taking deep root in this free, generous soil of Canada. He paid a compliment to the foresight of the Community in securing the fine property and picturesque site for the important purposes to which it was to be devoted. He could and should like to say much more on the subjects he had touched, as the grounds he was on were familiar and he felt deeply interested in them, but he dare not respass farther, as he knew time was limited. He wished every success to this new project.

J.J. Foy, Q.C., was glad to have an opportunity of testifying his esteem for the Basilians and the interest he takes in all their works. Fr. Flannery had taken them back forty years. He could not accompany him that distance, though he could go back a good way. He remembered the first founders, to whom Fr. Flannery referred. They were men of fixed purpose and of sacrifice. They were men who had left green memories in the hearts of Toronto Catholics. He referred to Fr. Vincent, Fr. Soulerin, Fr. Malbos, Fr. Moloney, names well known and dear to nearly every Catholic household in this city. The work the Basilians had done was important and in

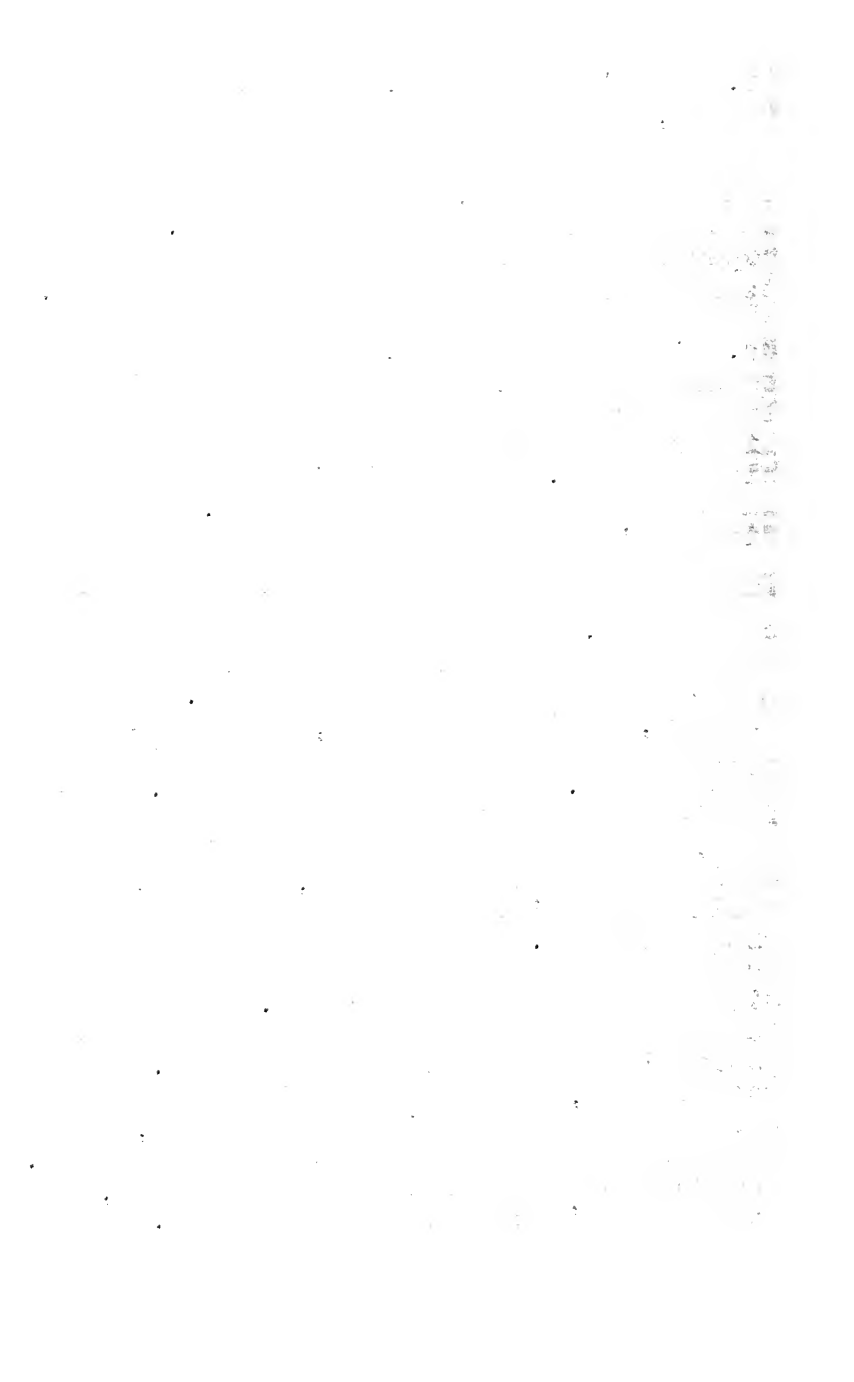


St. Basil's Novitiate, Toronto  
May 14, 1892

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this new institution they had an earnest that that work would be permanent. He hoped it would fully realize all the expectations of its friends and founders.

Dr. O'Sullivan and Dr. Guinane were booked for next, but as it was growing late there was no further speaking and His Grace dismissed the gathering with his blessing. The societies reformed and marched back to the college. Bishop O'Connor received them and in the name of the Basilians thanked them for the part they had taken in the day's ceremonies. They had done a service and an honour to the Community, and they had done an honour to themselves. Their numbers, their appearance, their behavior were a credit to the Catholics of the city. He was proud of them. Referring to the O'Connell fife and drum band, he said he never before liked the music of the fife and drum, because, unlike to-day's, it had not the right ring about it. He thanked the fife and drum band for their fine music and wished the societies success. Here a deputation from the college boys interposed with a request for a holiday. It was granted, and three rousing cheers were given for the bishop of London, and three more for the Catholic societies. The societies returned the compliment, and the day's celebration was over.



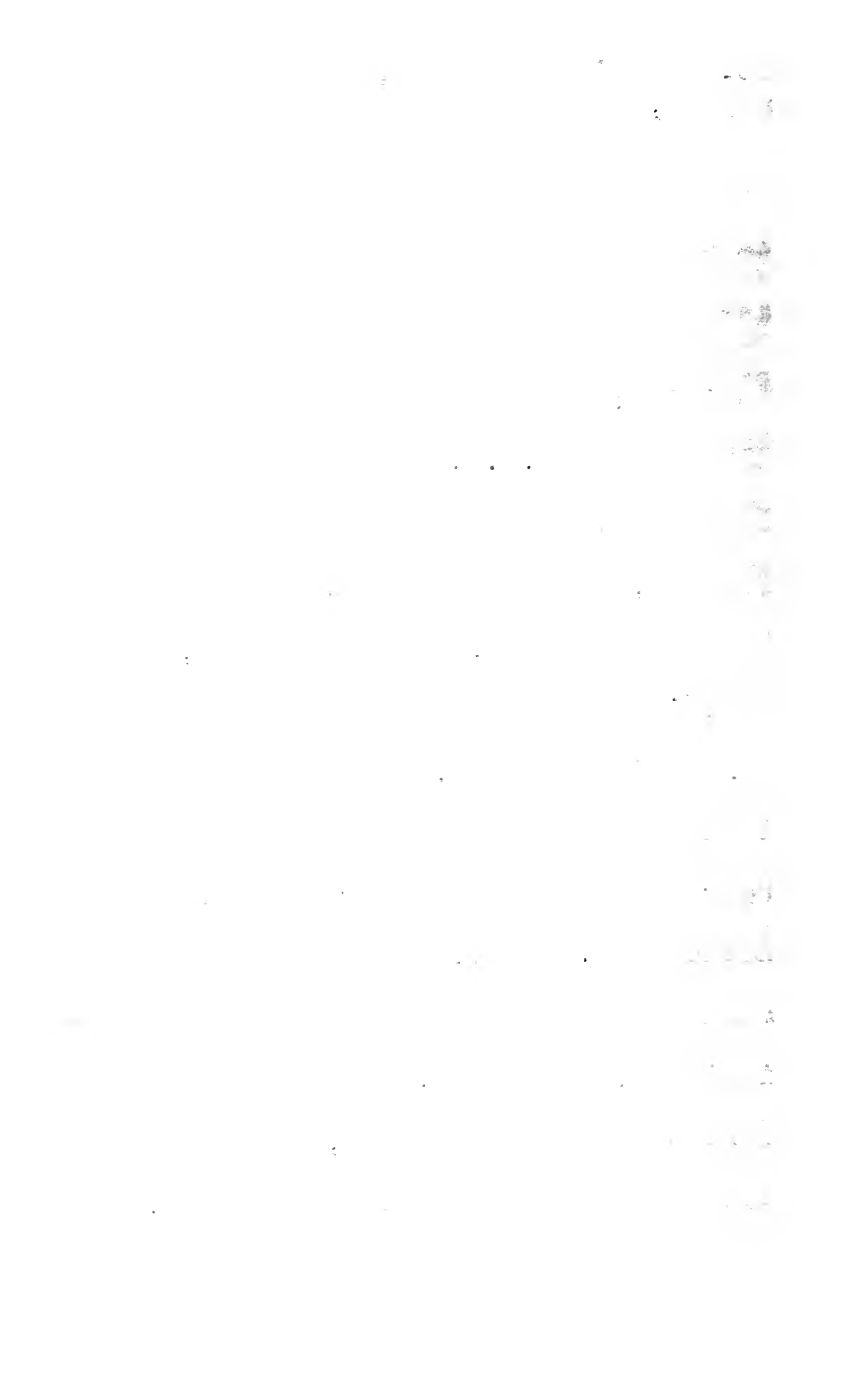
St. Basil's Novitiate, Toronto  
May 14, 1892

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### CORNER - STONE

In the tin box set in the corner-stone was placed the following document together with numbers of the Toronto daily papers and Catholic newspapers of the province and specimens of coins of the Dominion:

CONGREGATIO P.P.S. BASILII, PROVINCIA  
CANADIENSIS / Unum cor anima una /  
Toronto, die Octava Maii, 1892 /  
Octavo Idus Maii, Luna duodecima, Anno  
Domini / Millesimo Octingentesimo  
Nonagesimo Secundo, / Cum Reverend-  
issimus Adrianus Fayolle / Societati  
Patrum Sancti Basilii praeesset, /  
Leone XIII. Pontifice Maximo feliciter  
regnante / Illustrissimo ac Reverend-  
issimo Joanne Walsh, / Ecclesiam  
Torontinensem gubernante, / necnon  
solemnitati hujus diei praesidente, /  
Illustrissimus ac Reverendissimus





St. Basil's Novitiate, Toronto  
May 14, 1892

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Dionysius O'Connor, / Episcopus  
Londinensis, / Hunc Lapidem Angularem  
istarum adeium / In quibus Alumni  
praedictae Societatis / Religiosae  
disciplinae informabuntur, / In  
honorem Beatae Mariae Virginis /  
Reginae Sacratissimi Rosarii erigendarum  
/ Benedixit et Posuit. / +Joannes  
Walsh, / Archiepiscopus Torontinensis  
/ +Dionysius O'Connor, / Episcopus  
Londinensis.

The trowel used in laying the corner-stone was that with which Bishop Power had laid the corner-stone of St. Michael's Cathedral in 1845. There must have been eight thousand people present on the grounds at the beginning of the ceremony. Much credit is due to the organizers, as everything proceeded with the greatest harmony. We compliment Mr. M.J. Ryan, 574 Yonge St., — county delegate of the A.O.H. — on the credit-

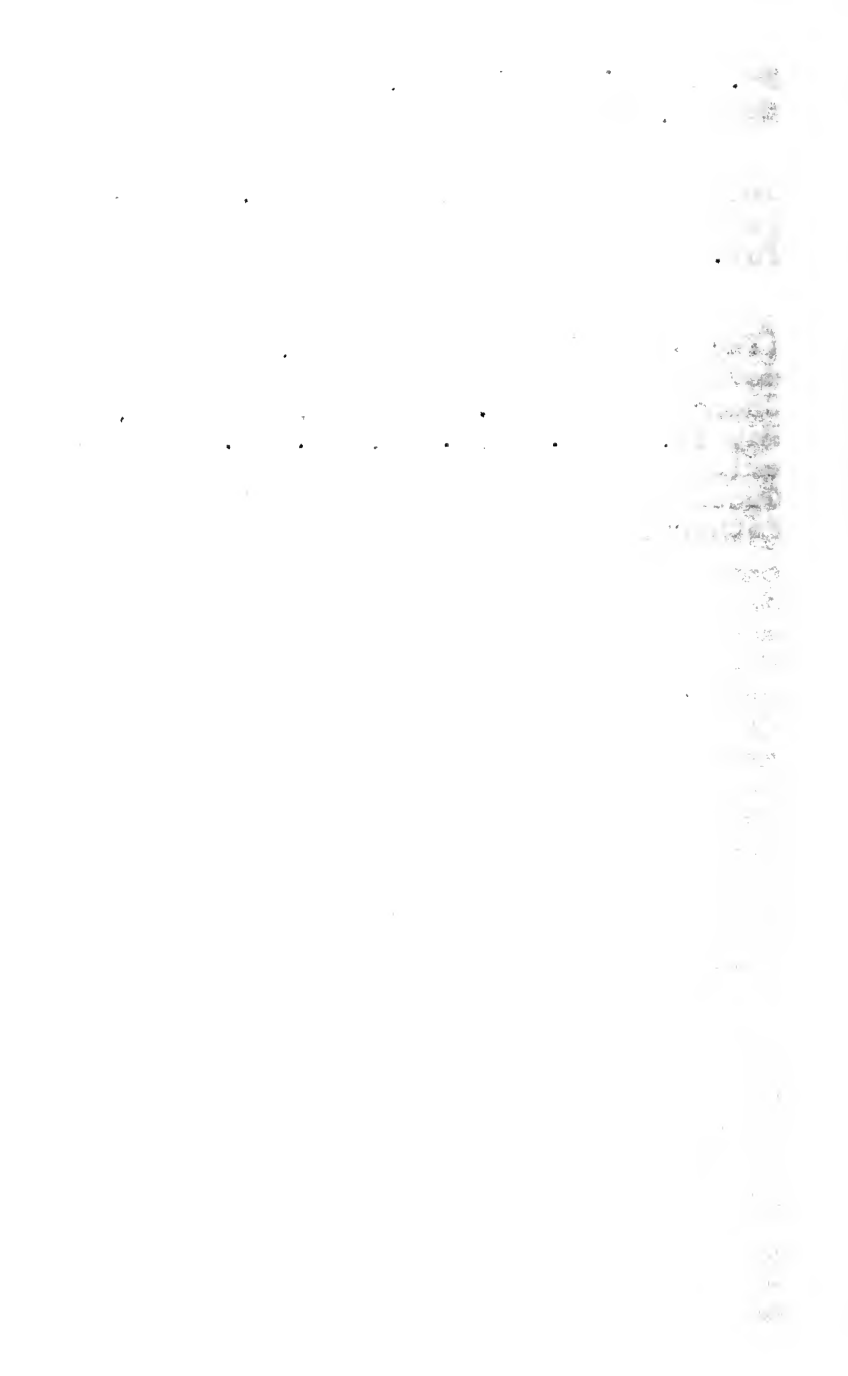


St. Basil's Novitiate, Toronto  
May 14, 1892

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able turnout of the societies. Altogether the day was remarkably successful.

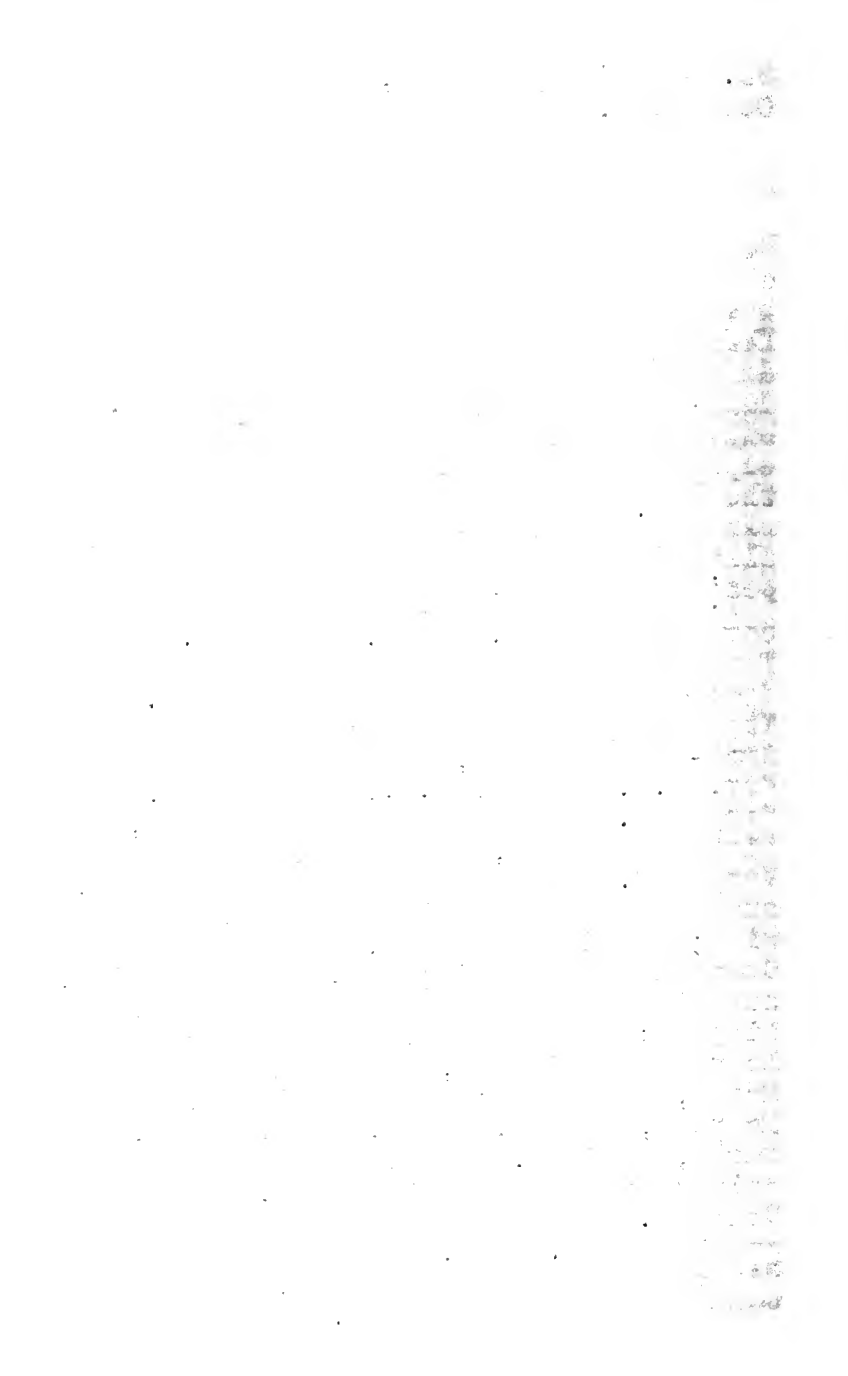
(The Catholic Weekly Review, a journal devoted to the interests of the Catholic Church in Canada. Toronto, Saturday, May 14, 1892. Vol. VI, No. 14. Transcribed from a photographic copy in the General Archives of the Basilian Fathers)



## THE BASILIAN FATHERS

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A large number of the Catholics of the city accepted the invitation of the Basilian Fathers to be present Tuesday morning at the blessing of St. Basil's Novitiate and Chapel of the Most Holy Rosary by His Grace the Archbishop of Toronto. After the performance of the simple, yet striking dedicatory ceremony, high mass was sung by the Very Rev. Father Marijon, provincial of the community of St. Basil, with Rev. Fathers Collins and Cherrier acting as deacon and sub-deacon respectively. The clergy present were: His Grace Arch-bishop Walsh, assisted by Very Rev. J.J. McCann, V.G., of Toronto, and Very Rev. Dean Harris; his Lordship, Bishop O'Connor, of London, assisted by Very Rev. Dr. Kilroy and Father Cushin, superior of Assumption College, Sandwich; Monsignor Rooney, Archdeacon Campbell of Orillia; Rev. Father Kreidt, superior of the Carmelite monastery, Niagara; Dean Wagner, of Windsor; Fathers McEvoy and O'Leary, of Hamilton; Father McRae, of London; Fathers Gibrat, McEntee, Reddin, Finan, Egan, Walsh, Burke, Madigan, Owens, Lafontaine, Killcullen and the priests of St. Michael's College. The mass sung was simple Gregorian chant. Rev. Father Chalandard directed the chorus and Rev. Father Murray acted as organist.



## DEFINITION OF A CHRISTIAN TEMPLE

Rev. Father Ryan, S.J., preached an eloquent sermon from the text, "My house shall be called a house of prayer!" These words, he said, were the divine definition of a christian temple. This definition was one applicable to none but a Catholic church, and it was to be especially realized in this church of the Holy Rosary. A Protestant church was a house of men and could be nothing else. There was nothing in it of that peculiar worship which man could pay to none but God. Prayer is a solemn acknowledgment and recognition of God's supreme dominion and of our entire and perpetual dependence. Prayer might be classified as personal, domestic and public. A man depends absolutely and always on the Lord God, and being reasonable he must acknowledge his dependence. The family must pray as a family, because it is the foundation of society. And on all public occasions it is a social duty to acknowledge God and ask his assistance. When the Protestant prays he prays alone. Not so the Catholic when he offers to God the worship of that sacrifice which Christ has established upon earth. Prayer in its very essence takes on the idea of sacrifice. You may praise God, or thank Him, or petition Him, but all these acts could be performed towards men and they had not yet more than touched upon the essentials of prayer.

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Sacrifice could properly be offered to none but God. The speaker closed with a short reference to the work done by the Basilians.

### Nucleus of another Parish

Archbishop Walsh said that the chapel of the novitiate would be a parish church for the Catholics of that neighborhood. He hoped it would be the nucleus of another large parish such as had gradually grown up in various parts of the city. He felt sure that the faithful would contribute liberally towards its support.

The new edifice is located on St. Clair avenue, near the head of Spadina road. It is of red brick with stone trimmings and is four stories in height. The ground floor is occupied by the chapel, which is entered from the southern side and is capable of accommodating about 400 worshippers. The upper floors will be devoted to the use of the novices, of whom there are at present eight, under the charge of Fathers Collins and Christian. — Empire.

(The Catholic Weekly Review, Oct. 8, 1892. page 563. Transcribed from a photographic copy in the General Archives of the Basilian Fathers)



## GREAT OPPORTUNITY GIVEN TO WACO

**Basilian Fathers Offer To Locate A  
College For Boys Here If Site Will  
Be Given**

---

### A LIBERAL PROPOSITION

**Such Grounds as Desired Can Be Obtained  
for About \$3,000.00 — Other Cities  
Desire the College**

---

Waco has an opportunity to secure another large educational institution and one that will equal any other that she now has. The institution referred to is the Basilian college for boys.

Father V. Marijon of Toronto, Canada, representing the Basilian Fathers of that city, has been in Waco and the state for several days looking for a location for the institution. He has visited Dallas, Temple, Taylor and other points and each of these cities have offered flattering inducements for the location of the college and he has been very favorably impressed with some of these cities.



A few days ago he came to Waco and has been quietly studying the city, its surroundings and principally its healthy location. He has been thoroughly convinced that this city is above all others in the state the most desirable one for the college that he desires to locate in the state. These Basilian Fathers built an academy for boys in the city two years ago and it has been very satisfactory, hence another preference for this city.

Last night Rev. Marijon sent a communication to the Business Men's club offering to locate the college in this city if the city would donate a site for it.

In the proposition it was stated that the building alone would cost nearly fifty thousand dollars and before its completion would cost seventy-five thousand dollars. If the proposition is accepted work will begin in six months and continue until the time for opening the institution the next term arrives. The proposition will remain open only eight days and if it is not accepted by that time, then it is possible that the college will be located at Temple or some other city in the state.

A quiet investigation has been made of property such as the institution would

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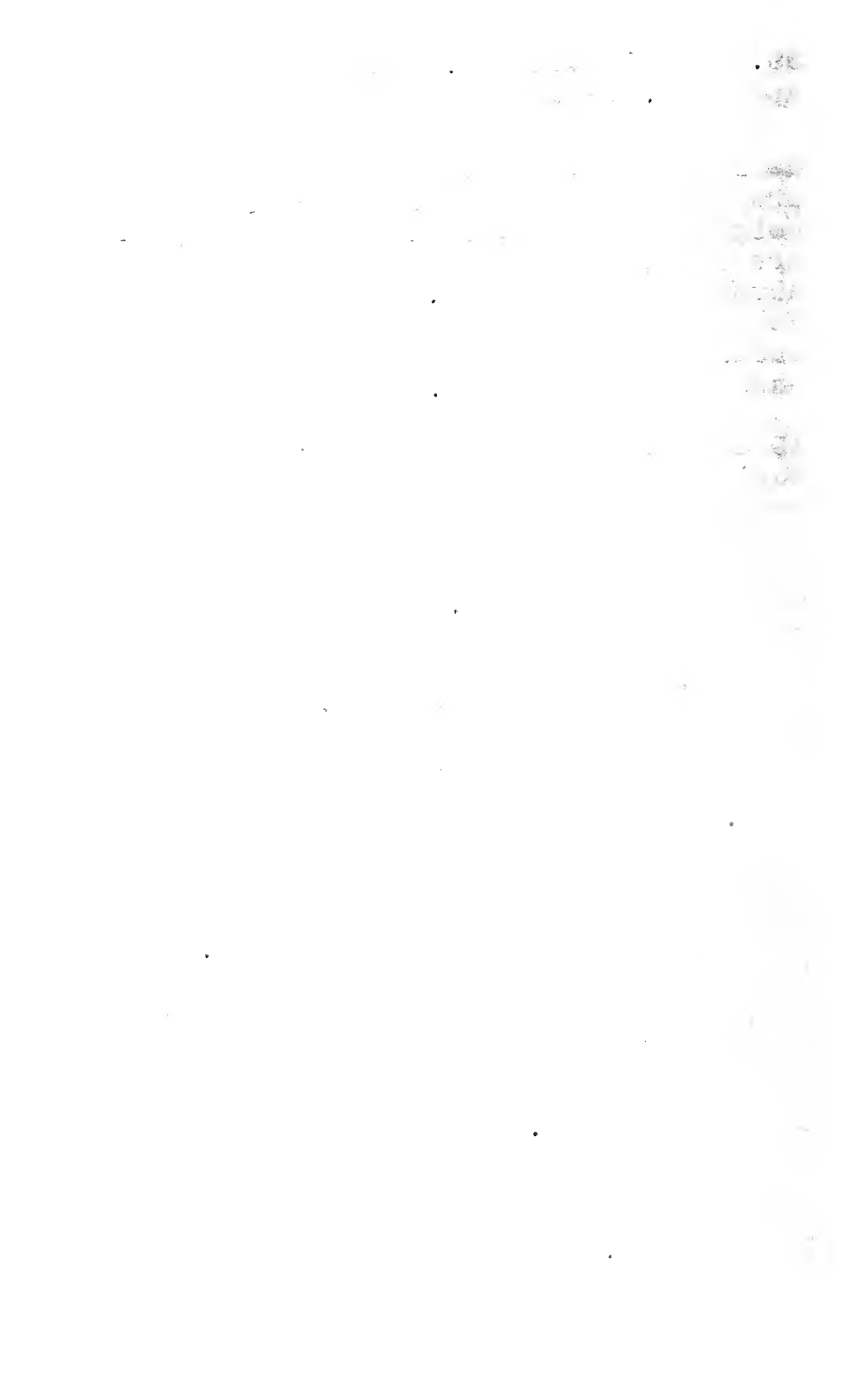
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desire and it is certain that such property can be secured near West End Heights for about three thousand dollars and an option has been secured on several other pieces. The Fathers desire a location somewhere in the suburbs of the city and have viewed the ones mentioned above.

At a meeting of the directory of the Business Men's club last night the proposition was considered and it was thought that it was a very liberal one and that it would be accepted if the money can be raised. The directory constituted themselves a committee to take up the matter and present it to the citizens of Waco, and if they desire to secure another great educational institution for Waco, they have the opportunity now if they will act at once.

The Basilian Fathers are the strongest organization of the kind in the world and are backed by immense capital. They will on the acceptance of the proposition made to the citizens deposit \$25,000 in a local bank to show their intentions and will begin work on the building sooner than stated in the proposition. They mean business and their choice of Waco in which to locate the college after viewing other cities is indeed a great compliment to the city.





St. Basil's College, Waco  
April 19, 1901

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The committee of business men will go to work at once and hope to raise the funds needed, which are a mere pittance compared with what is being received in return in a short time.

(Waco Times-Herald, April 19, 1901.  
Transcribed from a clipping in the  
General Archives of the Basilian  
Fathers)

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St. Basil's College, Waco  
May 29, 1920

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## DEFENDANT WOULD HAVE JUDGMENT GIVEN BISHOP C.E. BYRNE SET ASIDE

Thirteen reasons why judgment should be set aside and a new trial granted are contained in a motion filed in the Seventy-fourth district court this morning by Judge William Sleeper, counsel for the defendants, in the case of Bishop C.E. Byrne of Galveston vs. the Community of Priests of St. Basil, Toronto. Last Thursday afternoon Judge H.M. Richey rendered a judgment for \$3,376.89 in favor of the plaintiff.

The defendant's contention for the setting aside of the judgment and the granting of a new trial is based on the verdict of the jury which was on special issues and alleged errors made by the trial court.

It is expected that Judge Richey will act on the motion next week.

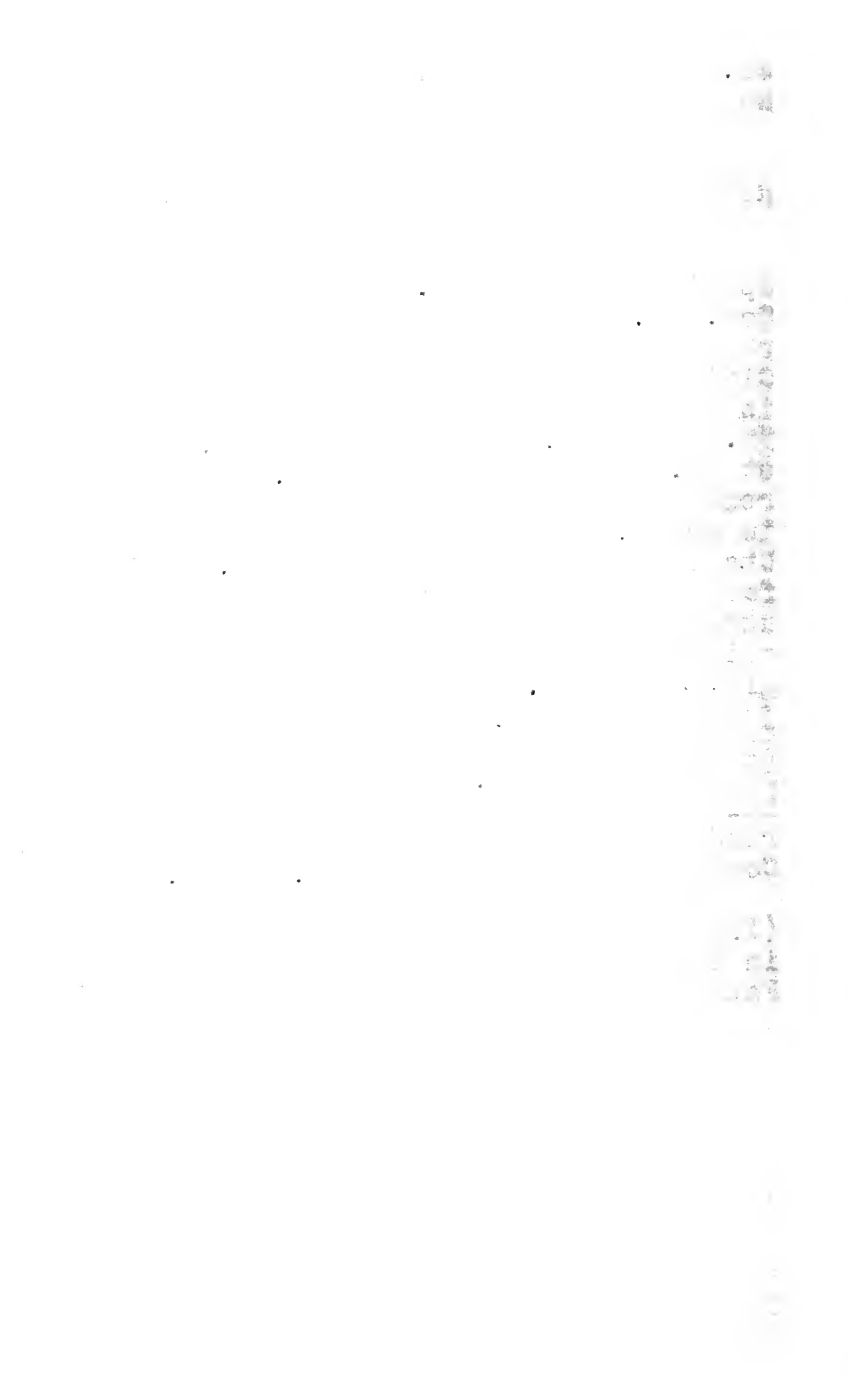
(Transcribed from a Waco newspaper clipping in the General Archives of the Basilian Fathers)



REVERSE JUDGMENT IN PRIESTS OF ST.  
BASIL CASE

Special to The News. Austin, Texas, Nov. 15. — The Supreme Court Thursday reversed judgments of the Court of Civil Appeals and the District Court in the case of Community of Priests of St. Basil vs. Christopher Byrne, bishop, et al. from McLennan County, and rendered judgment for the plaintiffs in error. The suit was brought against the Community of Priests of St. Basil for damages and foreclosure of lien under a contract for establishment and maintenance of a school for boys and girls in Waco. The trial court gave judgment for \$4,457 damages and this was reversed and remanded by the Court of Civil Appeals. The Supreme Court held there was no cause for action and rendered judgment in favor of the Community of Priests of St. Basil.

(Transcribed from a newspaper clipping in the General Archives of the Basilian Fathers)



Assumption College, Windsor  
May 23, 1920

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## FATHER FORSTER WILL ATTEND GOLDEN JUBILEE OF ASSUMPTION COLLEGE

After spending a few weeks in Waco in connection with matters affecting the interests of his Order, Very Rev. F. Forster, Provincial of the Community of St. Basil, left last Thursday afternoon for Toronto where provincial headquarters are maintained. He will spend a few days at Assumption College, Sandwich, Ontario, in order to take part in the golden jubilee of that institution, which was opened by the Basilians in 1870.

The golden jubilee ceremonies proper come on Wednesday, May 26, at which time solemn pontifical high mass will be celebrated by the apostolic delegate to Canada, Archbishop DiMaria. The archbishops of Ottawa and Toronto will also be in attendance, together with seven bishops, monsignori and many priests. The sermon will be delivered by Bishop M.F. Fallon of London, Ontario. Four of the bishops to be present are former students of Assumption College.

At the banquet to be given in honor of the golden jubilee of the college, plates will be laid for nearly 1,000 members of the clergy and former students of the institution.

(Transcribed from a newspaper clipping in the General Archives of the Basilian Fathers)





## PRIZE DAY AT ST. MICHAEL'S

### Celebration of Rev. Dr. Teefy's Silver Jubilee

Presentations of Addresses and Testimonials — Reply by the Jubilarian

Rev. Dr. Teefy, Superior of St. Michael's College, on Tuesday completed his 25th year in the priesthood. For 14 years of this period he had presided with ability and distinction over the leading Catholic educational institution of the Province, St. Michael's College, and his Silver Jubilee was therefore made the occasion of a fitting celebration, accompanied by many testimonials of esteem and affection in which he is held

The ceremonies of the day opened at 10:30 a.m. when Dr. Teefy sang High Mass in St. Basil's Church, assisted by Rev. W. Doherty of Syracuse, as deacon, and Rev. Geo. Doherty, of Toronto Junction, as sub-deacon. The sanctuary was filled with visiting clergy from the archdiocese, and from neighboring dioceses in Ontario and the United States. A notable feature of the occasion was the presence of Dr. Teefy's aged father. The music was rendered by the pupils of the College who sang Dumont's Second Tone Mass,



Father Murray, C.S.B., leading, and  
Father Rohleder presiding at the organ.  
"Salve Mundi Domine" was sung by Mr.  
J.J. Costello at the offertory.

#### VICAR GENERAL McCANN'S SERMON

Very Rev. J.J. McCann, V.G., preached  
the Jubilee sermon from the text, "What  
shall I render to the Lord for all the  
things that He hath rendered unto me."  
Ps. 115

"We are gathered here today," he said,  
"to thank God for His blessings, to  
rejoice with the Superior of St. Michael's College, on the 25th anniversary  
of his ordination to the priesthood,  
and, along with him, to return thanks  
to God for the life so long preserved,  
and so richly blest. What gratitude  
should be his! How fervently should he  
thank God at the end of twenty-five  
years of labor!

"Let us see what God has done for man  
and for the priest. What claim He has  
to our gratitude. In the beginning He  
created the world in beauty. The result  
of His six days of labor was a great  
book containing the story of His omnipotence,  
a great painting that he portrayed His wisdom,  
and a great palace in which to dwell.  
But who was to read that great book,  
who was to gaze upon that painting,  
who to dwell in that

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palace? Not angels. They already dwelt in the mansion of God, viewed His divine beauty and read the word of wisdom. God said: 'Let us make man to our image and likeness', and man was made, the golden link between the Creator and the lower creatures. God made him in beauty, endowed him with intelligence and put the mantle of justice and sanctity upon him. Man has memory, will and understanding to recognize the power and goodness of his Maker. The soul of man is wonderful. Nothing in creation can compare with the human soul. The body is subject to change and death, the soul is not altered by time, and sickness may not destroy it. The body is limited to time and place. The soul lives in the present, past and future. It travels from pole to pole, sweeps over land and ocean, speeds down to the bosom of the deep and rises to Heaven and beyond to the very throne of God. How wonderful is the soul of man! Wonderful, too, is God's relation to it. The Father has created it; the Son has redeemed it, and the Holy Ghost has sanctified it. When we reflect we may well say, "What shall I render to the Lord for all the things He hath done to me?"

"What shall we say of the priest? All these gifts, all these relations to God and more are his. He is the ambassador of God, the representative of God, the distributor of all His heavenly goods.

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Christ was prophet, priest and king. A prophet under the Old Law revealed the secrets of the hearts of men, and lighted up the dark aisles in the great cathedral of time. Christ was a prophet, for He lifted the veil from over the thoughts of man and predicted the redemption of man in His own death.

"Behold a great prophet has risen up amongst us", the Jews said, and in the presence of Moses and Elias, Peter, James and John, representatives of the Old Law and the New, the Father proclaimed Him, "Behold this is My beloved Son in whom I am well pleased. Hear ye Him." Jesus has returned to the bosom of His Father. The priest has been

left to take His place. It is true the priest cannot reveal the secrets of hearts, but men must reveal the secrets of hearts to him. "Whose sins you shall forgive, they are forgiven." The prophets of old foretold that Jesus would come. The priest, like St. John the Baptist, points Him out: "Ecce agnus Dei. Behold the lamb of God."

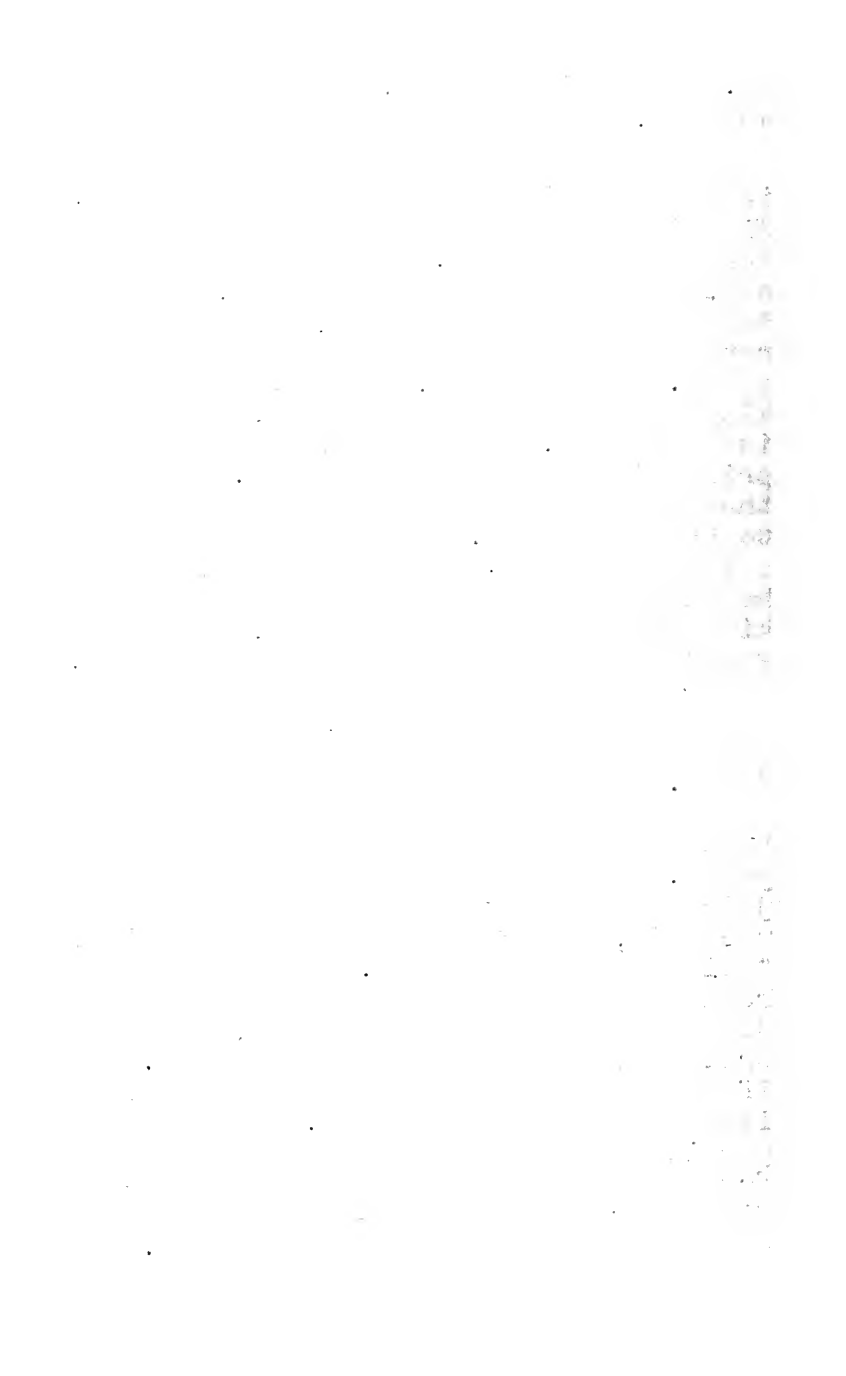
The priest joins with Jesus Christ in the sacrifice of the Mass, the sacrifice of Calvary repeated. In that sacrifice the world is not redeemed, but all the blessings and benedictions of the redemption are showered upon the soul. In that sacrifice the priest co-operates with Christ, the High Priest. "Do this for a commemoration of Me." Our Lord

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is King — King in the order of nature, King in the order of grace and King in the order of glory. Christ is the sole owner in the kingdom of nature, sole Master in the kingdom of grace, and He reveals His Kingship in the order of glory. He does say, indeed, that His kingdom is not of this world, that it is spiritual. In this kingdom the priest is given power to rule. Unlike the kings of the world his power extends to the invisible. He overthrows the spirits of darkness in baptisms, when he blots from the soul the claim of the king of evil, and in penance, when he snaps the bond that fetters the sinner. He makes Christ reign in hearts when he breaks the bread of life, and he opens up heaven with the sacrament of the dying.

"Such is the priest and such is his power. He has reason assuredly to rejoice in the favors God has conferred upon him, to cry out with the Psalmist, "Quid retribuam Domino. What shall I render to the Lord for all the things He has rendered unto Me?" We, too my brethren, have cause for gratitude. If the power of the priest is great, it is for us it is exercised. When God permits His servant to use the power for our good for a period of twenty-five years we do well to assemble in the church of God to return thanks.



What more can I say. I am forbidden to touch upon anything personal in the life of Father Teefy. I shall only congratulate the Superior of St. Michael's College for the great and good work accomplished in the past, and on having won and retained the esteem of his fellow-priests throughout the Archdiocese of Toronto. I join in the prayer that God may long preserve him to continue the good work he has been doing in St. Michael's College."

On the conclusion of the Mass the priests and students blended their voices in the beautiful canticle, "Te Deum Laudamus."

#### PRESENTED WITH ADDRESSES

At 12 o'clock the visiting clergy and students assembled in the large study hall. Father Teefy took his seat on the dais, accompanied by Very Rev. V. Marijon, C.S.B., Provincial; Very Rev. J.J. McCann, V.G.; Dean Egan, Barrie; and Mr. Teefy. Here the programme opened with a chorus by the College Glee Club.

The presentation of addresses of congratulations to Dr. Teefy then took place. The first was read by Rev. A.P. Doumouchel, on behalf of the faculty of the College as follows:

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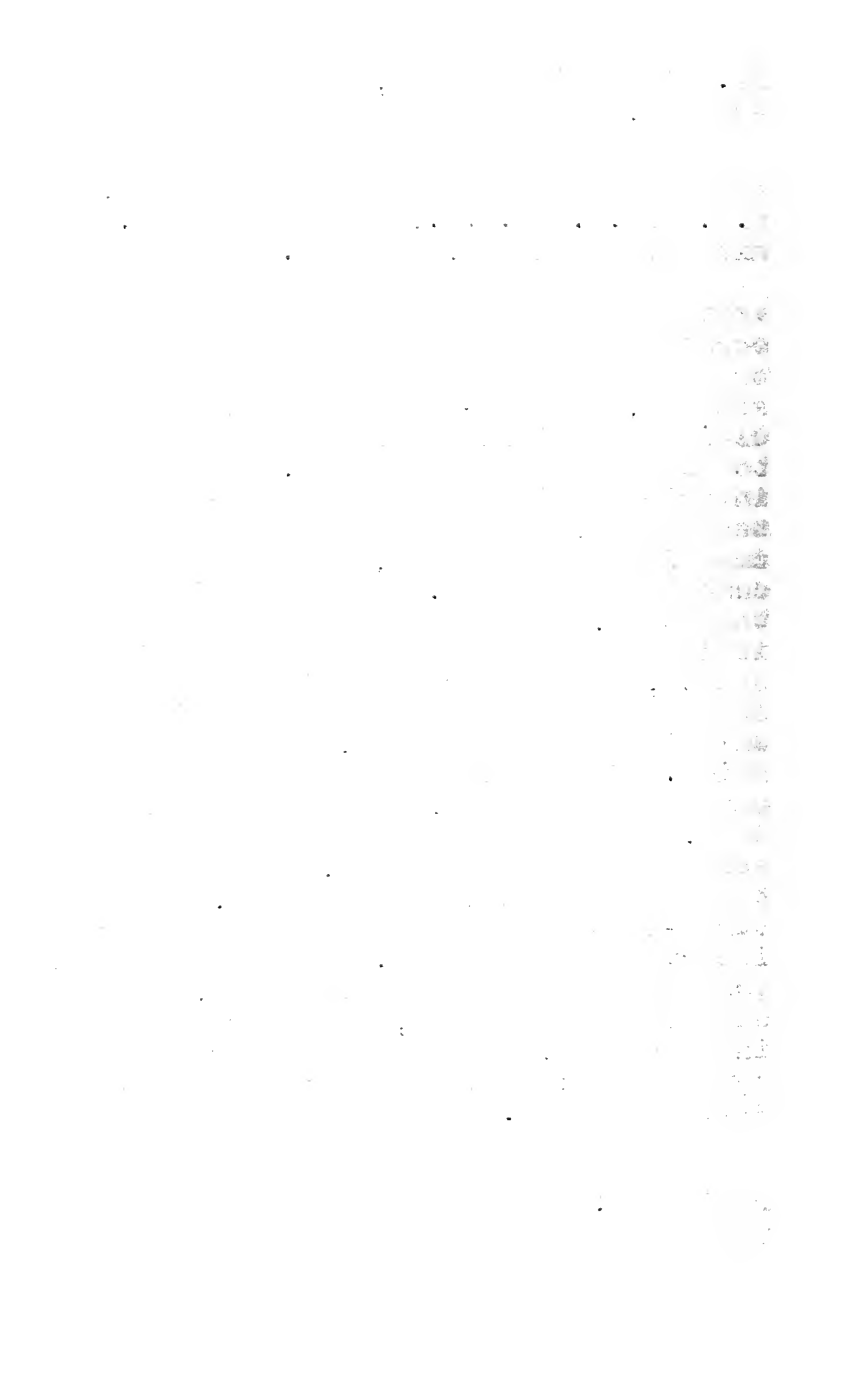
St. Michael's College, Toronto  
June 18, 1903

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To the Very Reverend John Read Teefy,  
M.A., LL.D., C.S.B., Superior of St.  
Michael's College, Toronto.

Very Reverend and Dear Confrere — On occasions that commemorate some glad or glorious event in the life of their general, the sub-officers of an army claim the privilege of being the first to do honor to their chief. We are the inferior officers of a little army contending for the cause of truth in the campaign of education, and you are its commanding officer. More and higher than that, we are priests whose vocation it is to extend the kingdom of God's Church, and you are the directing spirit and we are religious whose duty it is to walk in the perfect way, and you are our guide. Today is that glorious and glad day in your career, completing as it does, five and twenty years of faithful service in the sanctuary, five and twenty years in community life, and three-fifths of that period in the presidency of our college. Therefore do we, your brothers in the priesthood, your subjects in religion, and your assistants in education, rejoice to gather around you and say: Salve frater; salve pater; salve Superior!

A quarter of a century a priest and religious! For a quarter of a century you have been a good priest and good



religious. What higher tribute can we pay? This portion of any man's life comprises the longest and most important part of his career. It is the period of greatest vigor, greatest energy and greatest effectiveness. In your life that long span has been devoted with self-sacrificing zeal to the service of God in His apostolate. All the power for good that rests with a talented, energetic, holy priest in the employment of robust health you have called into exercise. By your labors the Catholic laity have greatly profited. Here in the college the spiritual life of the Catholic youth entrusted to your care has been most carefully nurtured. Their minds have been fed with Catholic doctrine, their hearts have been filled with love for Christian virtues, their ambitions directed to lofty aims. Your instructions have spiritualized them and made them love the religion you serve. Your conduct has edified them and made them devoted children of the Church. In witness to your priestly zeal we point to the fidelity with which your students always fulfill their religious obligations, not only during their stay in college but afterwards, when they advance into the world or into some higher institution.

During this long period you have been not less exact as a religious than devout

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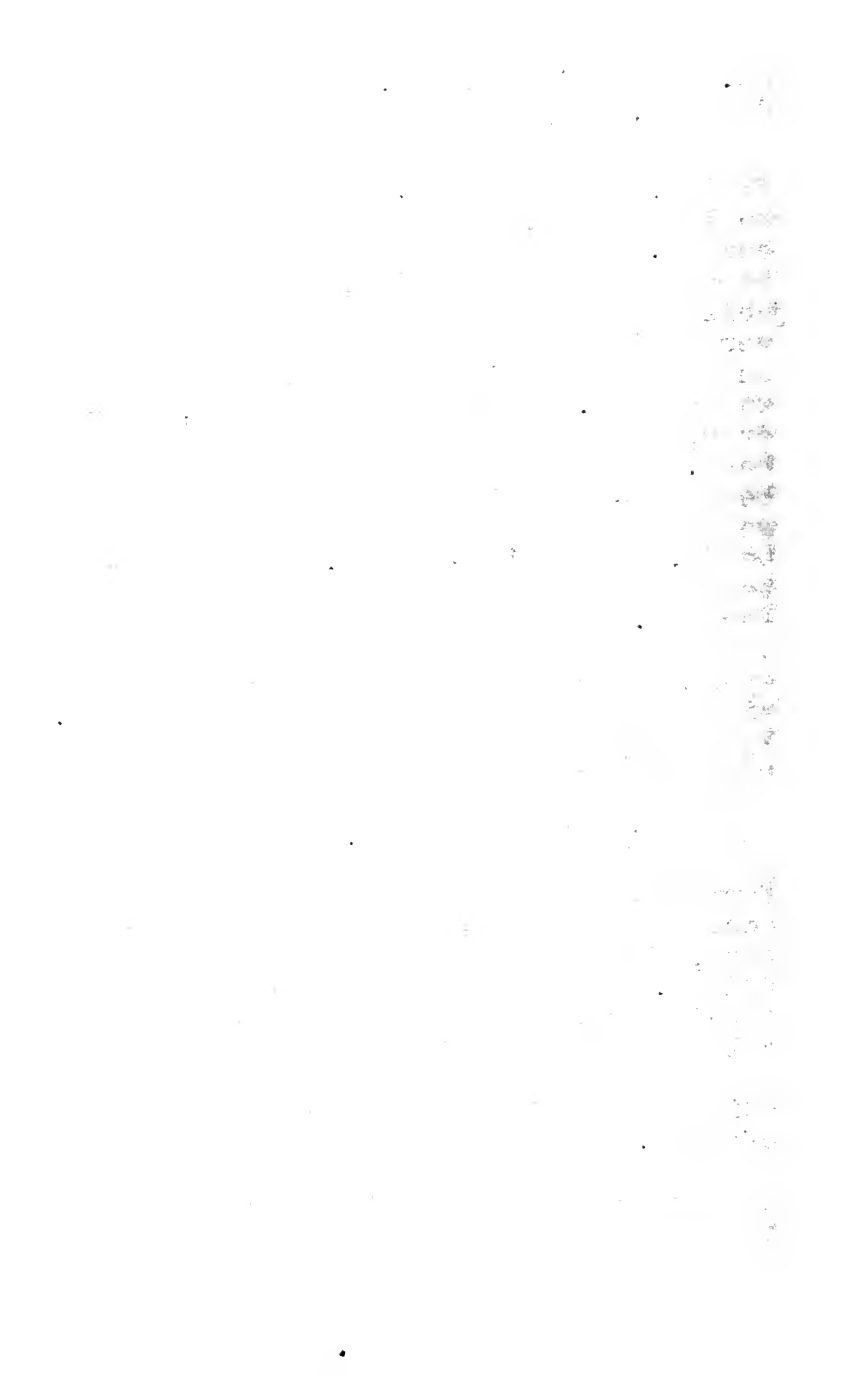
as a priest. Your modesty might prefer that on this point nothing be said. We will respect your wishes in so far as we can, but you must permit us on this occasion to say that we have always been proud of you as a brother religious because you have always lived as a religious should. Your manner of observing the rule has been pointed out by your seniors as a model for the junior members of the community. In your prime the regularity that has always characterized your daily life, coupled with your brilliant qualities of mind and your ability, and your kindly disposition won for you the superiorship. And for fourteen years you have been the honored head of St. Michael's College. This period has been marked by a wonderful progress in the material and educational phases of the institution. To the former we need not allude, for two months have elapsed since the attention of the citizens of Toronto and that of the Catholic hierarchy of Canada and of the priests of Ontario and the neighboring States was focussed on the new structure. What a share you had in the erection is known to all.

Upon the educational work of the college under your principalship we shall not dwell. For the excellent results accomplished in recent years, we leave it to the students, who have gathered the

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fruits, to thank you. But one remark would we make, and it must commend your course. The number of students has been constantly growing, and the golden jubilee year of the college and the silver jubilee year of your priesthood has seen the roll list longer than it ever was before. There is one matter, however, to which we feel bound to allude here. Your influence for good that has been all<sup>2</sup>pervading within the college walls since 1889 has not been confined to St. Michael's College. It has extended itself to the University of Toronto. You have raised the banner of Catholicity in her halls and turned the eyes of her learned professors and fair minded students to view it with respect. Your eloquence in society and lecture rooms dispersed the clouds of suspicion which for years had hung over everybody and everything Catholic. And your powerful utterances from public platforms on various occasions have won respect for the cause you serve and reverence, for the priesthood to which you belong. The fame of your scholarly attainments has reflected glory on the college and established her renown far more than the affiliation with the University which was secured by your efforts.

As you look back on this happy day over the past quarter of a century you may



view with honest pride the services you have rendered to the Church in this country and the United States. Permit us to say your labors have been appreciated without doubt and doubly so within St. Michael's College.

We ask you, then, to accept our warmest congratulations on this memorable anniversary; and with them are linked our warmest wishes that you may live to the golden age of your priesthood, and our fervent prayers that God may continue to bless your work and preserve you in health and happiness.

In conclusion, be pleased to receive the accompanying gift as a token of the esteem, gratitude and love of  
YOUR DEVOTED CONFRESES.

#### In Behalf of the Clergy

After the address on behalf of the faculty of the college had been read, Father Dumouchel requested the Vicar-General to represent the priests of the archdiocese. The eloquent preacher of the morning said:

Dr. Teefy — It gives me pleasure to speak a second time on your feast day. I am glad of the opportunity given me to tell you of the esteem in which you are held by the priests of the archdiocese. They have always found you

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most agreeable. Often they have called upon you for assistance and never met with a refusal. It is a pleasure, then, for me to acknowledge the kindly and grateful feeling the clergy of the diocese entertain for you.

Dean Egan made the presentation of a very handsome purse, prefacing the act with these words:

It is a joy to me to be allowed to present to you, Father Teefy, this gift from the diocesan priests. I rejoice, too, that I was not asked to make a speech. Words would fail me, did I try to express in full measure my affection and admiration for you. I shall content myself with endorsing the utterances of the Vicar and making the presentation.

#### Dr. Treacy and His Old Boys

Rev. Dr. Treacy at once came forward and in the name of Dr. Teefy's Old Boys read:

To the Very Rev. J.R. Teefy, D.D., M.A.,  
President of St. Michael's College.

Very Reverend and Dear Father — On this happy and memorable occasion when your many friends are tendering you their congratulations on having attained your Silver Jubilee in the priesthood of God's Church, it is but just that we, your old pupils of St. Michael's College





should also give expression to our feelings and unite with your other friends in felicitating you on the labors of twenty-five years and in offering you at the same time our sincere wishes that God may be pleased to spare you for many years to come to the College, your dear Community, and for the cause of Catholic education to which you have dedicated the warm zeal of your youthful manhood as well as the more vigorous energy of your priestly life.

Belonging as you do to a religious community the members of which have endeared themselves to us by many ties of love and respect and for whom those sentiments as the years roll onward are still further strengthened as we dwell with gratitude on the beneficent influence that their lives and teaching had over us in the days of our youth, it is but natural, Reverend and dear Father, that on this the occasion of the celebration of the 25th anniversary of your elevation to the priesthood, we should hasten to offer to yourself in person that tribute of manly gratitude which we shall always entertain for the community itself.

A great man once said that if gratitude were launched from the hearts of the people, it would still find a refuge in the hearts of Kings. We, today might reiterate with the necessary emendation

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that statement of Edmund Burke and say that if gratitude and love were launched from the hearts of your many other friends and the friends of St. Basil's Community they would always find an abiding place in the hearts of your old pupils of St. Michael's College.

When the mantle of the gentle and sainted Father Vincent fell upon your young shoulders by the choice of your superiors in the community, it was thought that the selection of his successor was a wise and prudent one, and although many years have elapsed since then with their varying vicissitudes, although many obstacles in the way of Catholic education have arisen, which could not have been foreseen, yet your success as President of our dear Alma Mater has more than ever ratified the wisdom of your superiors and has convinced us that you are worthy of an honorable place beside those venerable men who have so faithfully directed in the past the moral and intellectual life of St. Michael's College. If the glory of the father be the children, then surely you on this the 25th anniversary of your ordination have reason to glory not only in the monuments of stone which are the imprint of your devoted zeal and earnest enthusiasm, but still more in the number and character of your former pupils who

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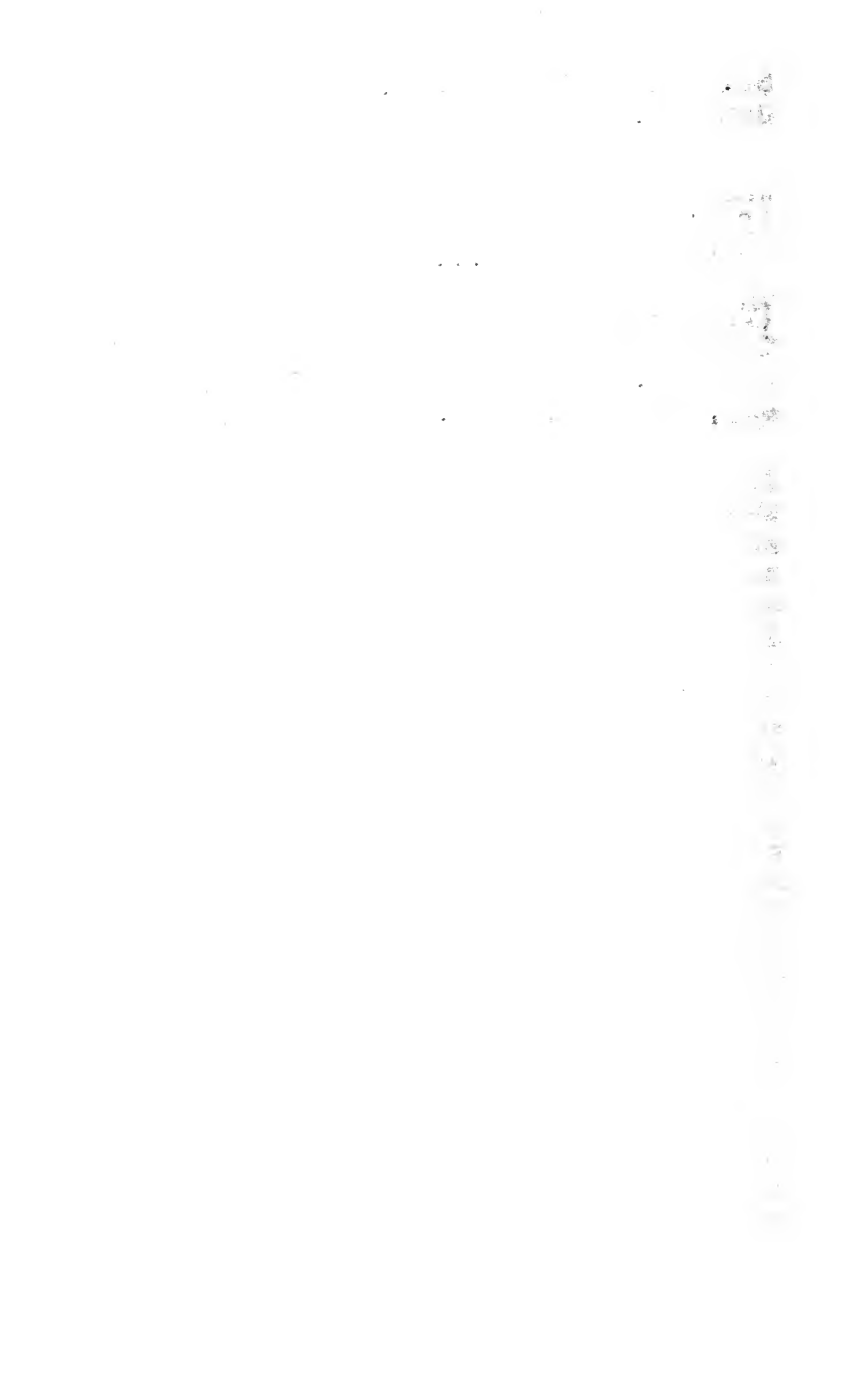
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St. Michael's College, Toronto  
June 18, 1903

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who in many lands and in various walks  
of life look back with respect and  
gratitude to you...

(Transcribed from a newspaper clipping  
in the General Archives of the Basilian  
Fathers. The Catholic Register, Thurs-  
day, June 18, 1903, front page)



Denis O'Connor, Bishop  
October 10, 1890

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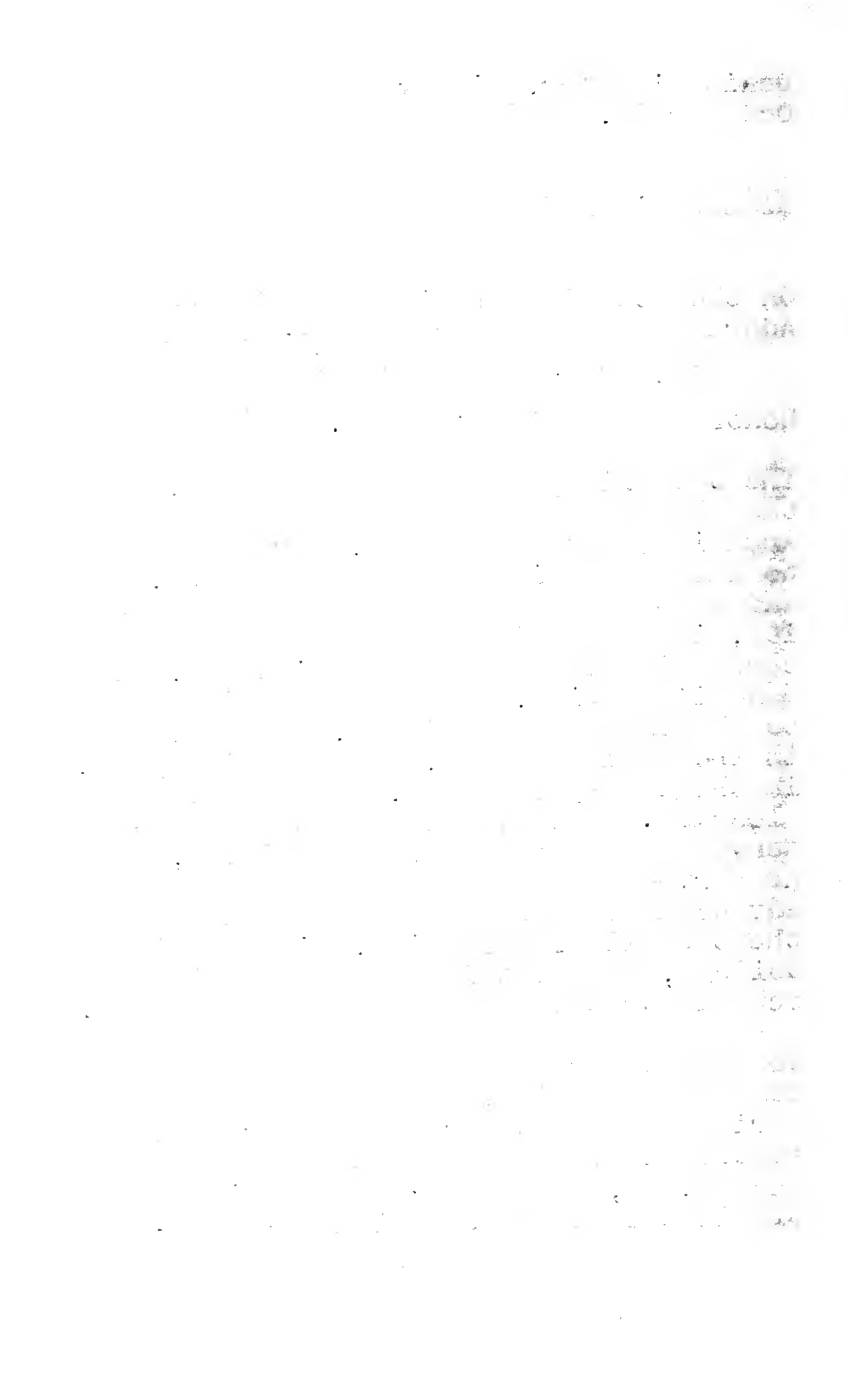
BISHOP O'CONNOR HONORED BY BOTH PRIESTS  
AND LAITY

On the Occasion of His Elevation — The  
Addresses and the Presents — The Reply  
to all by the Elect Bishop

Honor to the Bishop elect.

The Catholic people of the diocese, on the elevation of Bishop Walsh to the Archbishopric of Toronto, were anxious to know whom his successor would be, and when after many days of uncertainty, it was decided by the Head of the church in Rome that Denis O'Connor, of Sandwich parish, should be appointed to the important position, it caused in the whole diocese, and especially in the county of Essex, the greatest of pleasure. The reverend gentleman deserved the high and noble position, for he served and worked not only for the advancement of his own parish but for the Catholic Institution, L'Assumption College, the most important training school for Catholics in Western Ontario.

To show their appreciation of the wisdom of the choice, the diocese and the parish decided to present the reverend gentleman with some token of their love and esteem, and the people of Windsor of all creeds and religions also de-





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terminated to give him a slight token of their friendly feelings.

As the time of the consecration to take place in London was uncertain, it was not known until a few days ago the exact time on which the presentation would be made. Through the press public announcement was made but the day Before and consequently many did not know about the affair.

At 3:30 o'clock, Thursday afternoon the Bishop's friends, laity and clergy, gathered in the study hall of the college to take part in the presentation. All the college boys were present. The hall was beautifully decorated with the choicest flowers in front. At 3:30 promptly Bishop-elect O'Connor entered, conducted by Fathers Cushing and Ferguson. As they walked slowly up the aisle cheer after cheer rent the air, and the clapping of hands was prolonged and loud, and without further preliminary ceremonies Father Fleming stood up and read the address from the priests of the diocese.

To Rt. Rev. Denis O'Connor.

My Lord. — The Priests of the Diocese of London desire to offer you their sincere congratulations on your elevation to the Bishopric of London. The estimation in which we hold you, and the



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friendliness existing between us gives to us the reflection that we are no strangers to each other. Your twenty years presidency of L'Assumption college has had considerable influence in directing the aspiration and moulding the character of a large number of the priests of the diocese. But you had also the direction of two important parishes and took part in the diocesan council. It would be impossible for us, therefore, not to recognize you as one of the household, or to hesitate in claiming you as one chosen from our ranks to occupy and to grace the exalted position, to which you have been called as Aaron was. It could not be otherwise than satisfactory and a subject of self-congratulation to all the priests of the diocese, that the Prelate appointed to rule over us, is one whom we have known so intimately, whose virtue we have learned to admire and to appreciate, and whose character and qualifications we are convinced as those being best suited for the office and functions of a sage guide, a prudent counsellor and a devoted leader of men. Your helpful co-operation in the great works undertaken and attended with such happy results by your venerated predecessor, besides your active participation in all our joys and sorrows, in our trials and consolations have eminently fitted you for the intelligent and easy fulfillment of the many onerous duties, which

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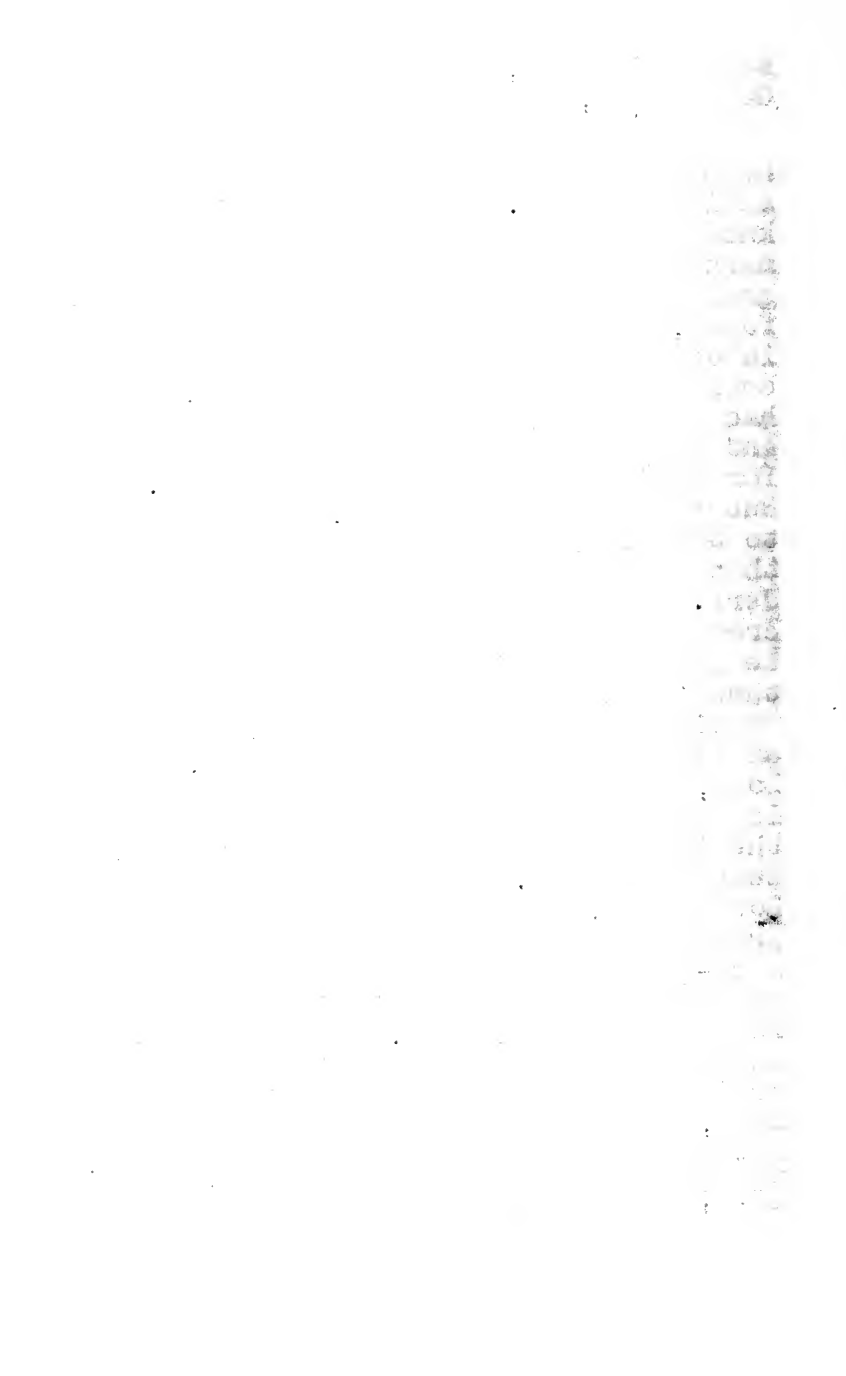
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Denis O'Connor, Bishop  
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necessarily develope upon your Episcopal administration. Your Lordship's well known aversion to special titles or marks of distinction only renders our gratitude all the more sincere and profound, since the conviction is strong in us that to benefit us and the people entrusted to our pastoral charge, you had to lay aside all personal feeling and do violence to a natural distaste for public honors and exalted rank. But have no fear my Lord, nor hesitate to advance in presence of the burden that is about to be laid on your shoulders. Our Blessed Lord who bore his cross to the mount of sacrifice, will be present to lighten the load and although not perfect but in many things wanting the priests of the diocese shall be with you heart and soul, my Lord, active and willing co-operators in every Episcopal effort to advance the interests of religion in the Diocese of London. Their ambition is my Lord to have a share with you in every present labor as they look forward to a co-partnership in the joys of the rich reward awaiting willing sacrifices in the work well done. That no misunderstanding may ever arise to slacken or impede our progress to united triumph, that no sign of disloyalty may be a source of apprehension or discomfort, but that we may live under your Lordship's enlightened and wise adminis-



Denis O'Connor, Bishop  
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tration, in the enjoyment of every spiritual blessing, promoting each others happiness and the happiness of our respected flocks, is the earnest prayer of your devoted and obedient servants and co-laborers, the Priests of the Diocese of London.

Signed on behalf of the Priests of the Diocese,

Fr. Fleming.

Inspector Girardot then read the greeting of the people of Sandwich. The address was read in French, of which the following is a translation:

To His Lordship, Denis O'Connor.

My Lord, — In the behalf of the parish of Sandwich, which we have the great honor of presenting at the feet of your Lordship, we come to offer humble but sincere respect and felicitation on the occasion of your elevation to the Episcopate and the acknowledgment of the benefits of which we are indebted to you.

During twenty years we have admired the wisdom, energy and zeal which you have used in causing to advance with rare success the administration of the parish and the direction of L'Assumption College.

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Denis O'Connor, Bishop  
October 10, 1890

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Amongst other blessings you have given the parish the completion and beautifying of a church of which it is justly proud. The college which was only a kind of barracks has come, thanks to your intelligence and indefatigable labors with which it has been carried on by you and your worthy confreres, has become, shall I say, a great tree under the shadow of which is brought up a youth more and more numerous, a church and society have reaped the reward abundantly.

This is not all. Such was the esteem in which they hold your wisdom, during which you have presided so well over the education of the youth, you were the councillor of fathers, the judge of difficulties, the interpreter of last wills, the peacemaker of families. Lastly you were entrusted with the administration of the whole diocese. Such qualities and such deeds have justly signalized you to the vicar of Jesus Christ for the Episcopal dignity.

Henceforth, my Lord, your residence will not be any longer in our midst. Nevertheless the links which bind us together shall not be broken. If we cease to parishioners in order to become your diocesans, we dare to hope that you will keep for us an especial place in your heart. On our part we



Denis O'Connor, Bishop  
October 10, 1890

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will always look upon you as father,  
and will endeavor to deserve your kindness.

When in the exercise of your august functions the mitre shall crown your episcopal brow, deign to remember, my Lord, your parish of Sandwich. It is happy to present you with it as feeble token of gratitude.

And if the Prince of Pastors would hear the prayers which we address to him by the intercession of St. Dennis, your episcopal reign would be as long as that of your glorious patron. May he multiply, from on high, on you his powerful protection.

Signed on behalf of the people of  
Sandwich,

Inspector Girardot.

Senator C.E. Casgrain, on behalf of the ality of Essex, presented the Bishop with a pectoral cross and chain, reading the following address:

To the Very Rev.D. O'Connor, Bishop  
Elect of the Diocese of London.

Very Rev.Sir:— As the time for your consecration to the sacred office of Bishop of this Diocese approaches, necessitating as it does your removal from our midst, we have been commissioned

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Denis O'Connor, Bishop  
October 10, 1890

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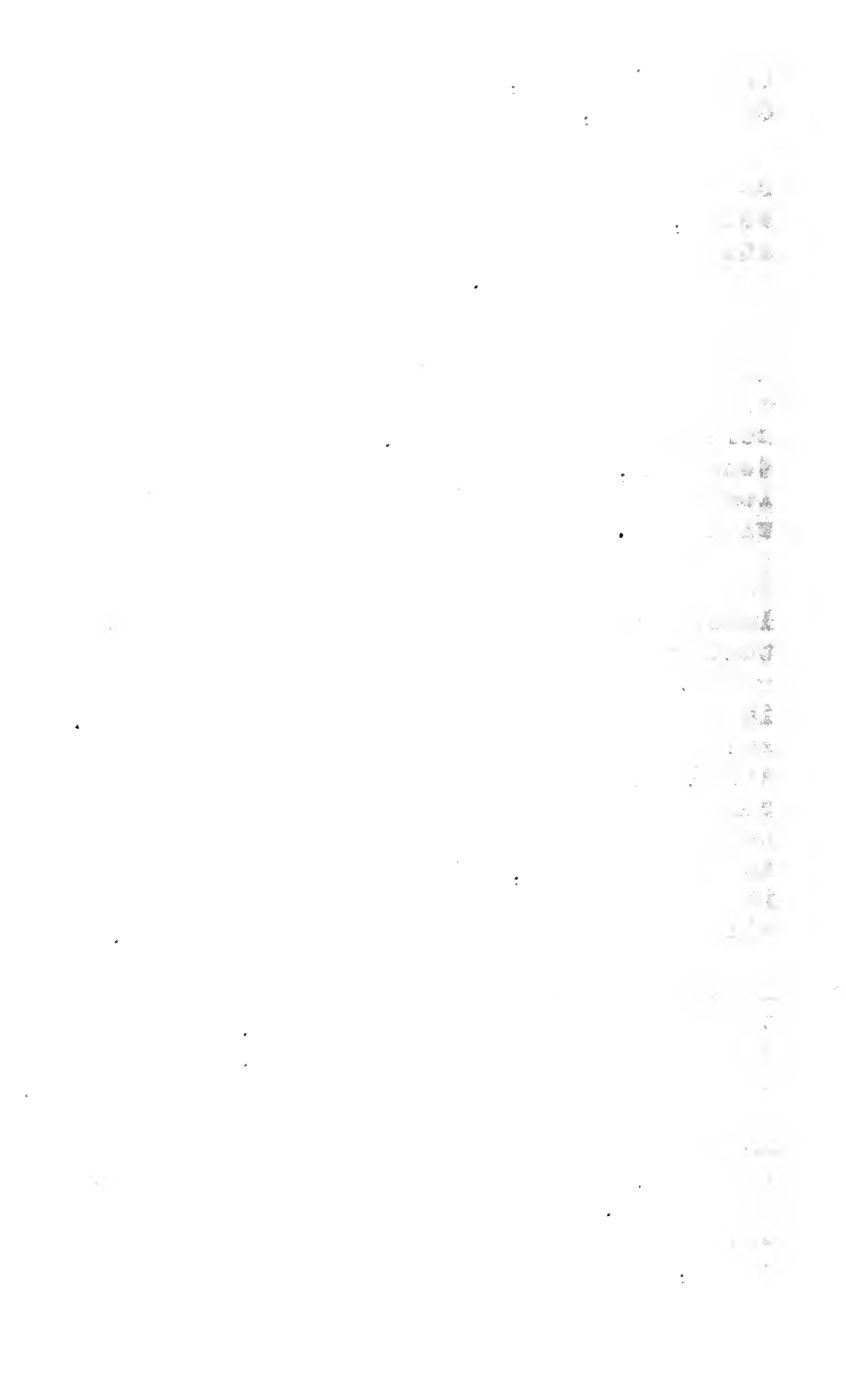
on behalf of the laity of the County of Essex, to express to you their congratulations your appointment to such an important position.

We rejoice to know that our Holy Father Leo XIII has seen fit to fill the vacant office of Bishop of this Diocese by the selection of yourself, a native born Canadian, and one who has labored so long and so worthily in his Master's vineyard.

As President of Assumption College your labors in connection with that institution have obtained for it a high reputation in this Province as well as in the neighboring States of the Union. Whilst the honorable and business like ability with which you have dealt with our merchants and tradesmen in the extensive addition which you have made to the college, and in providing for its wants have gained for you the good will of all classes in our community.

In the higher and more important duties to which you have been called, we are satisfied you will do justice, and will be ever found a good and faithful servant.

In order to show our appreciation of your selection and our good wishes towards you, we ask your acceptance of the accompanying pectoral cross and chain, trusting that you may be long



Denis O'Connor, Bishop  
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spared to wear them in connection with the holy and responsible office of the Bishop of the Diocese of London.

Signed on behalf of the laity of Essex

C.E. Casgrain.

J.C. Patterson, on behalf of the citizens of Windsor, read an address of greeting and presented him with the Episcopal ring. The address was as follows:

To the Rt.Rev. Denis O'Connor, D.D.,  
Bishop of London.

My Lord,— For nearly a quarter of a century you have labored in our midst. The acquaintance commenced so long ago has gradually ripened into respect, confidence and affection, until now it seems hard to speak of parting. While we deeply regret your removal from our neighborhood we would, at the same time, respectfully congratulate and sympathize with you upon your elevation to the Episcopacy as Bishop of London.

We recognize the eminent fitness of your appointment, and trust that you may be spared for many years to pursue a career of usefulness in the discharge of the onerous and exacting duties of your new position.





Denis O'Connor, Bishop  
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We would ask you, my lord, to be graciously pleased to accept this Episcopal ring as a token of our affectionate and respectful regard.

Signed on behalf of the people of  
Windsor,

J.C. Patterson

### THE BISHOP'S REPLY

The Bishop in rising to reply was greeted with prolonged applause, and after silence had been restored he said that he would reply to all the addresses at once. He expressed his heartfelt thanks to the clergy; he could expect nothing else from them but their kind greeting for since twenty years had come and gone he had nothing but kindness shown to him and he expected the same on through to the end. He hoped and expected no disloyalty among the priests; nothing to mar the best diocese of London. There was one point in some of the addresses he believed most heartily in and that was Home Rule. He hoped now that it had been commenced that the appointments would be made from among Canadians. He hoped that it would always be done in church and state, appointing them for they were men who knew the wants and feelings of the people, having so much in common. Zealous, hard-working priests will always find him ready to aid them as far as his ability.

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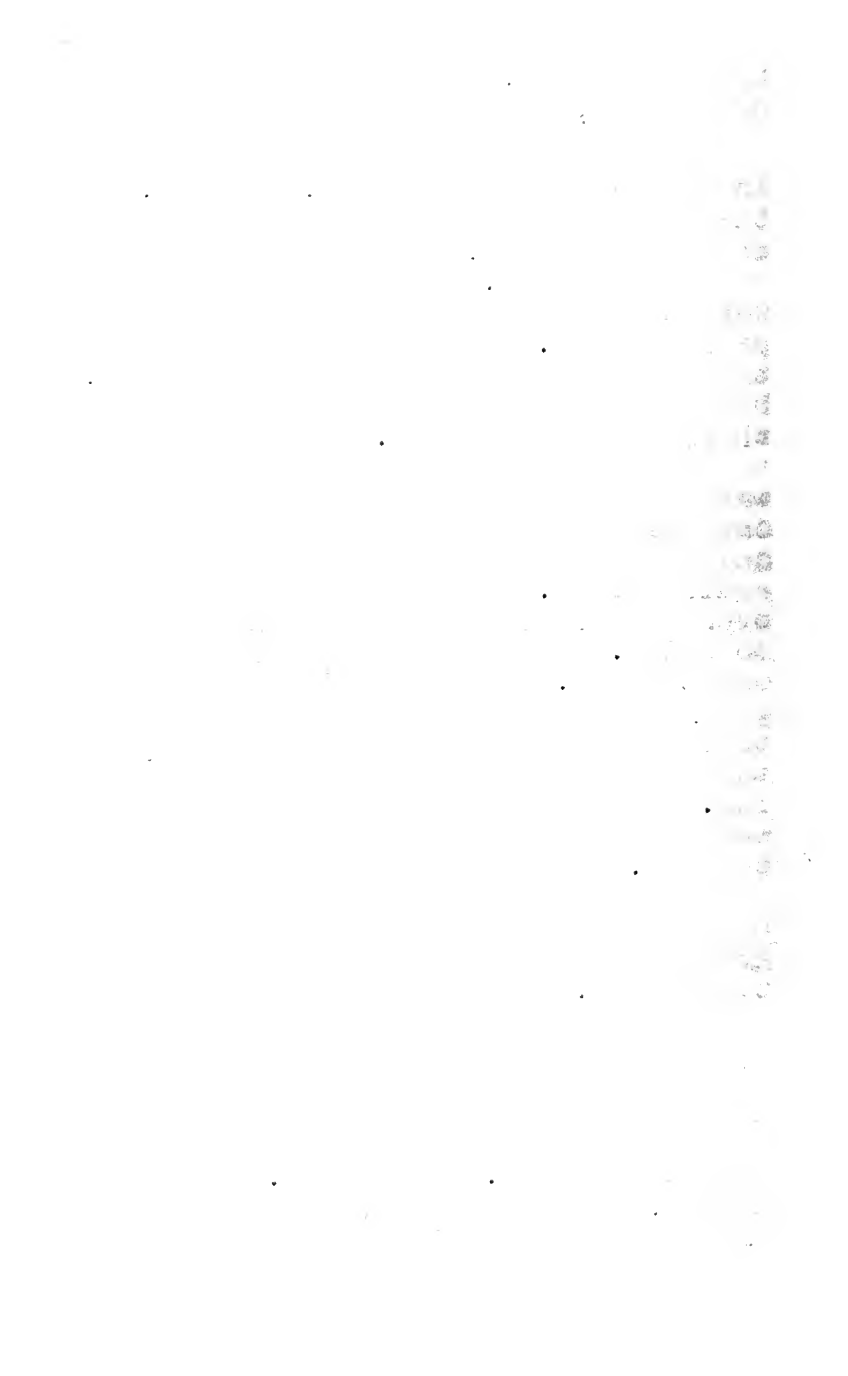
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To the parish of Sandwich, he said, that he always found them men ready to do what was best, always co-operating with the pastor. The praise for the work belonged in good measure to the parishioners. They had contributed time and money and spirit in the work. He thanked the Windsor people for their kindly feelings. To the Protestant gentlemen he said their presence was a proof of that good will of harmony existing in Essex among all creeds and it was an example that other parts could follow. People should not quarrel over religion; it was only defiled in so doing. True principles show their own is best. His Lordship also had a good word to say for the press and hoped that a thousandth part of what they said was true and he would be successful. In closing he would not say farewell but au revoir as he would often be here.

On resuming his seat he was loudly greeted and a general congratulation took place.

#### OTHER PRESENTATIONS

Aside from the public presentation two others took place with but the college priests present. Fathers P. Ryan and Renaud, of Amherstburg, presented the Bishop with a genuine Kilkenny Irish black thorn cane with a massive gold



Denis O'Connor, Bishop  
October 10, 1890

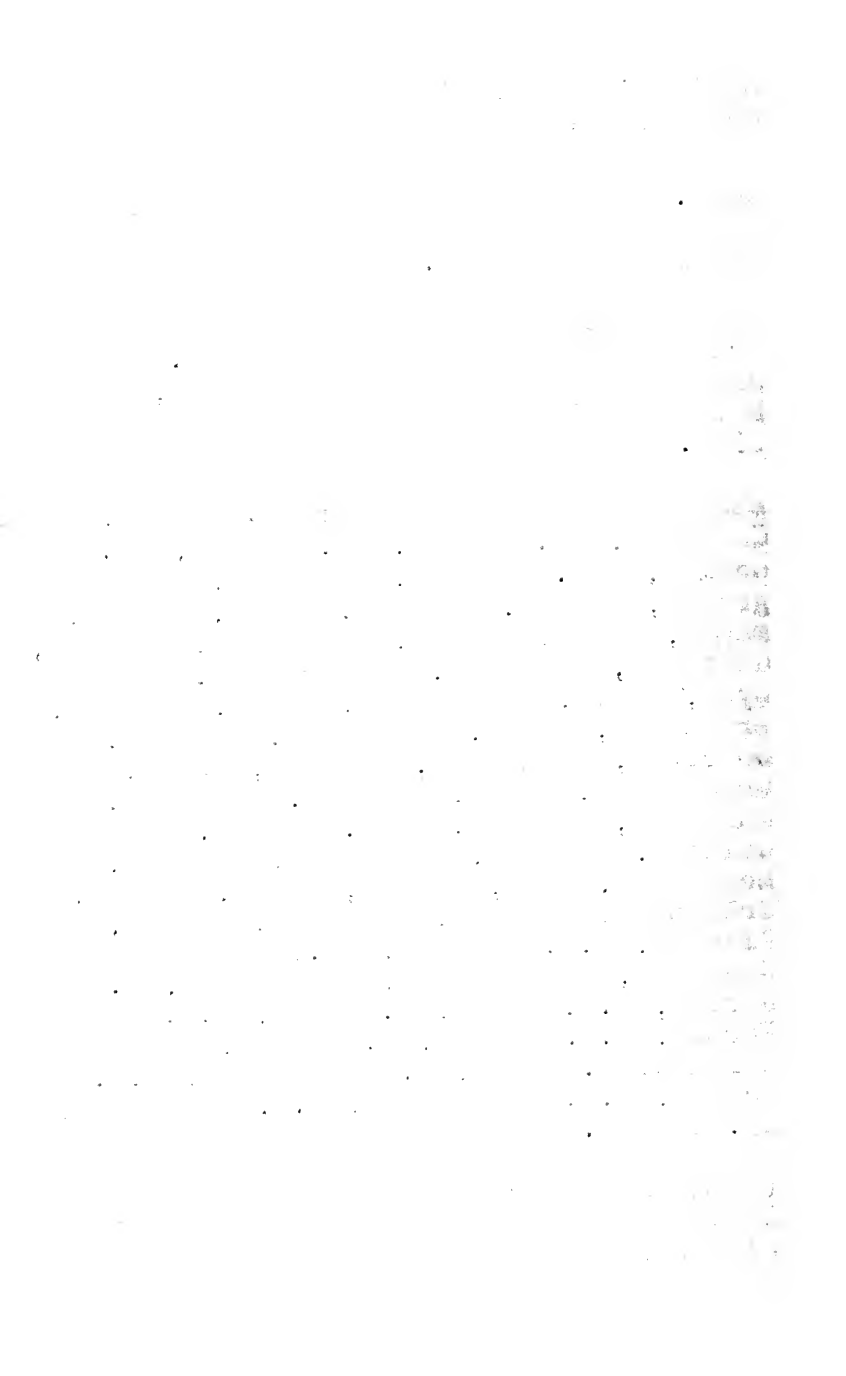
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head. The thorn was picked up in Ireland by Father Ryan on his late trip to his native soil.

The faculty of the church also made a presentation to their late chief. It was a heavy gold chain with guard, having a picture of the college on one side.

Among those present were: Fr. Heenan, V.G., Dr. Gauthier, Fr. Gerard, Fr. Boubat, Fr. Conley, Frs. Tiernan, Flannery, Northgraves, Murphy, Brennan, Brady, McKeon, Mugan, Ronan, Wagner, Schneider, L'Orion, Gauthier, Dennison, Van Antwerp, Van Dyke, Meath, McLaughlin, Kelly, Kennedy, Brancheau, Garry, Golderick, Sadlier, Corcoran, Villeneuve, Scanlan, Hours, Granottier, Grand, Cushing, Ferguson, Mungovan, Semande, Côté, Heydon, Collins, Frachon, Christian, Quigley, McMenamin, Ryan, Renaud, Kuamm, Waters, Granotier, Aboulin, Andrieux, Wagner, Flannery, J.C. Pateron, M.P., Senator Casgrain, Mayor White, John Curry, F.S. Jarvis, J.W. Drake, W. Askin, S.E. Martin, T.A. Bourke, M. Twomey, George Bartlet, A. Joyce, G. McPhillips, E.I. Scully, R.S. Sutherland, J.E. D'Avignon, Dr. Carney.

(Transcribed from a newspaper clipping in the General Archives of the Basilian Fathers)



DEATH OF MOST REV. DIONYSIUS O'CONNOR

Worhty Member of Basilian Order

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Toronto's Third (Retired) Archbishop  
Follows Quickly After Fourth—Obsequies  
at St. Basil's Church

As we intimated in our last issue that he would not, the Most Reverend Dennis O'Connor, Toronto's retired Archbishop, did not live over the past week. On Friday morning, just before the Angelus bell sounded he breathed his pious soul out to God, blessing those about him and asking Him to bless them, and murmuring with his...accents the prayer he loved so well and repeated so often: Hail Mary, full of grace, the Lord is with thee, blessed art thou among women and blessed is the fruit of thy womb, Jesus. Holy Mary, mother of God, pray for us sinners, now and the hour of our death. Amen. And thus implored, who will doubt that the gentle Queen of heaven has conducted her votary into the presence of her Divine Son.

...become such. Knowing Mgr. O'Connor's qualifications he sent him up to the Metropolitancy. Archbishop O'Connor, much against his will, assumed control of Toronto in 1900, and whilst he remained in the active administration of

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the diocese, up to the time of his resignation in 1908, he did much to build up the city and diocesan ecclesiastical works. He did not believe in great, expensive edifices, but built a number of new parish churches of modest design and proportions, and these are all the centres of flourishing parishes today. He was a strict disciplinarian—the college director usually is—and a holy man himself, and he did much to raise up a body of clergy devoted to their duties and zealous for the advance of the cause of the Church in this district. He wanted no sham or conceit in lay or cleric, and, strange coincidence, began the whole renewal of the Christian spirit by getting down to first principles like Pope Pius X himself. He ordered the Catechism to be taught scrupulously and carefully in every parish, and when he visited them if the people were not instructed in essentials publicly reprehended whomsoever was at fault. He instituted Clerical Conferences which did much to elevate the status of the clergy. He hated sham and imposture anywhere, especially among Catholics, and he laid it bare unmercifully whenever occasion offered. He loved virtue and was as true as steel to those to whom he gave his confidence, no matter who might assail them.

When he retired in 1908, he stated that he was going to take up his abode at the

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Novitiate of the Basilian Fathers and there prepare for death. He followed out this purpose unflinchingly. He was sure that a young and vigorous successor, such as Archbishop McEvay appeared to be, would long be spared to do the work which so abundantly lay before the head of the Church in Toronto. He seldom relinquished his quiet retreat, but there received regularly Mgr. McEvay's monthly visit. When the Archbishop took sick he was much troubled and during the last six months of his life came to see him frequently. When Mgr. McEvay died, he was, with all who knew that great prelate and what he stood for, much afflicted and cast down and we make no doubt but that lamented event hastened his own death.

At Pentecost he came out to confirm, thinking it was his duty to do the work which awaited a bishop in this city... Michael's and St. Ann's churches. He could not keep the engagement to confirm at St. Basil's. He was taken to bed and never left it. His doctors declared that he was suffering from diabetes or Bright's disease. They gave him special nurses. He did not want them, preferring his own conventional ways. He lingered for a short time and died as above stated, reconciled to God's holy will.

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The tolling of St. Basil's bell on Friday morning disclosed to an anxious community that he had been their first pastor had departed this life. Word was sent to the Bishops and arrangements effected for the funeral. He had been to Mount Hope Cemetery himself and had picked out his grave in the Basilian plot; he wished to be next to Bro. Perry, a saintly member of the Order. "I cannot get near a holier man", he said to the caretaker, and he is buried as he wished. The body was prepared and waked at the Novitiate until Tuesday morning when it was brought to St. Basil's. The funeral Mass took place there at nine o'clock. It was a most solemn function, the church being filled with dignitaries and people. The music was most touching and appropriate, and directed by the Basilian choirmaster.

The Solemn Mass of Requiem was pontificated by Rt. Rev. Richard A. O'Connor, Bishop of Peterborough, himself a native of Toronto and a life-long friend of the dead churchman. He had for assistants from the clergy: Very Rev. Dean Morris, assistant priest; Very Rev. Dean McManus of Port Huron, Michigan; and Rev. Father O'Leary of Collingwood, deacons of office; and the Very Rev. Deans McGee, of Stratford, and Moyna, of Barrie, were the

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deacons of honor. The ceremonies were in the hands of Fathers Hurley, C.S.B., McCaffery of St. Mary's.

### Prelates Present

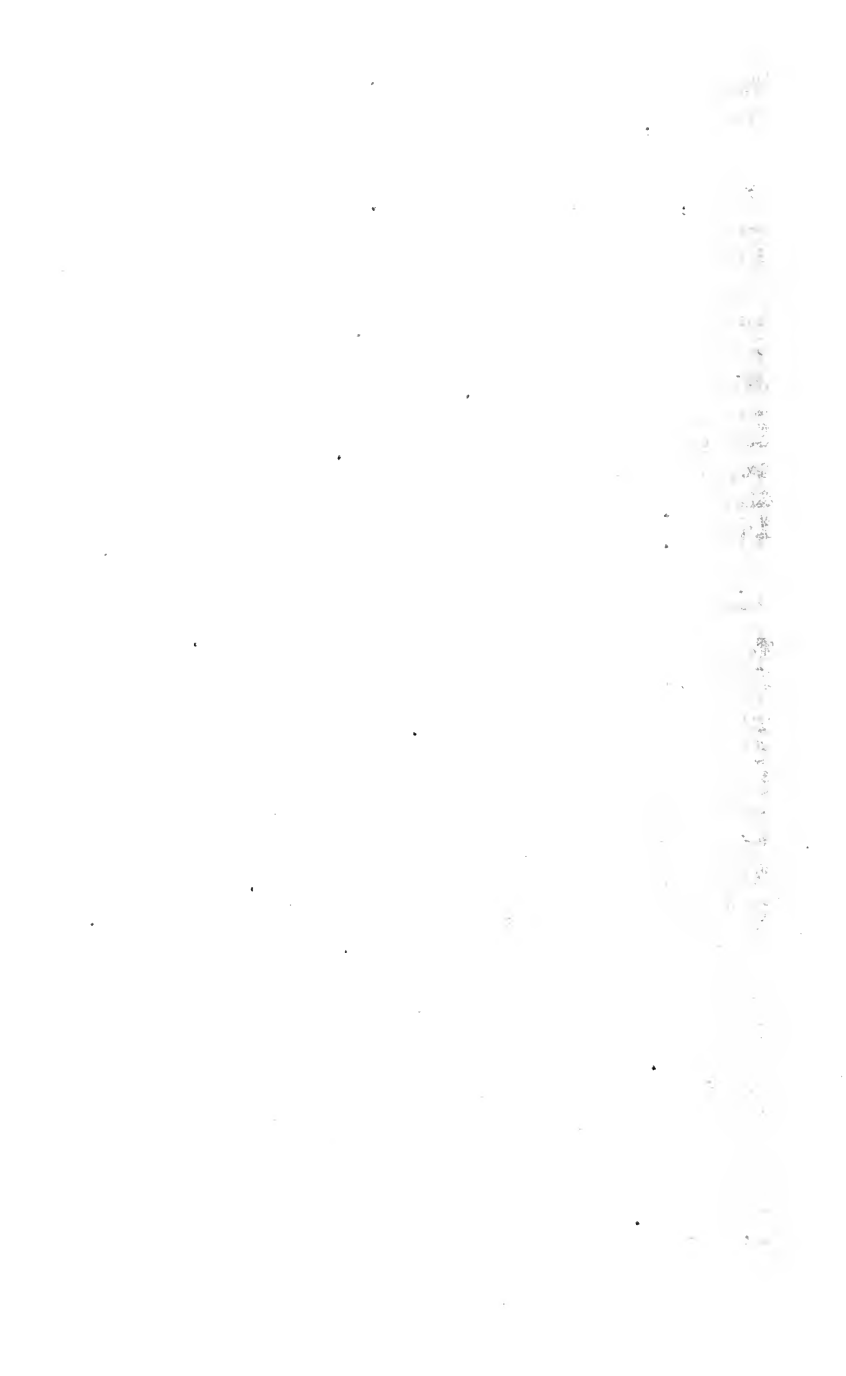
The prelates present were: Rt. Rev. Bishop Scollard of Sault Ste. Marie; Mgr. Meunier of Windsor; Mgr. McCann of Toronto and the Very Rev. Administrator, Dr. Kidd. There were in the sanctuary representatives of Bishops from all over Canada who could not, on account of their engagements, attend the obsequies. Rev. Father McRory represented Archbishop Bruchesi and Very Rev. Dean Brady was the special representative of Mgr. Dowling, of Hamilton, himself detained by the Diocesan retreat. There were a great number of priests from the Diocese of London, over which the dead Archbishop ruled so successfully and which he was so loath to leave and come to Toronto.

At the conclusion of the Mass, the Rev. Father Tobin ascended the pulpit and pronounced the eulogy, taking for his text St. Paul to Titus, the first chapter from the seventh to the ninth verses—"For a bishop must be without crime, as the steward of God, not proud, not subject to anger, not given to wine, no striker, not greedy of filthy lucre, but given to hospitality, gentle, sober,





just, holy, continent." In an admirable discourse Father Tobin reviewed the years he spent under the dead prelate as a student at Assumption College where he was President, as an ecclesiastic ordained by him when he became Bishop of London, and as his secretary and confidential friend during the years of his episcopate there. He spoke feelingly of his great learning and piety. His life was always an edification. He was loyal to the Holy See, and as an instance of this he spoke of his pain and indignation when the patrimony of Peter was assailed. Father Tobin praised Sandwich College which the Bishop had brought up to such a state of efficiency. He then declared that while he worked unostentatiously he nevertheless laid the foundations both in London and Toronto upon which his successor, Archbishop McEvay was able to build so effectively. "He was a holy bishop", Father Tobin declared, "and if strict at times, it was because he loved the law of God and the ordinances of the Church, and could not bear to see them violated in the slightest degree." The speaker also praised his administrative ability and gave a touching account of his great, kind and sympathetic heart—something which few knew in him—when he left the London diocese. Father Tobin said that the distinguished Archbishop had retired



to the Novitiate of his Order to make his soul, and that while all believed that he well merited the immediate Presence of God, still human imperfection counselled all the charitable children of the Church to send up their prayers for him, that God would grant him eternal rest and let perpetual light shine upon him. The sermon occupied half an hour in its delivery and was a very sympathetic and impressive discourse.

### Telegrams of Condolence

Telegrams of condolence were received from His Excellency, Mgr. Stagni, Apostolic Delegate, Archbishop Gauthier of Ottawa and many others. We publish the following which came to the Rev. Dr. Kelly, pastor of St. Basil's, who had charge of the funeral ceremonies and whose effective disposition of everything in connection with it was very favorably commented upon.

"Profound sympathy. Rev. James McCrory will represent the Archbishop of Montreal at the funeral of the venerable Archbishop O'Connor." Emile Roy, Canon, Chancellor.

"Bishop Kelly and Father Van Antwerp regret inability to attend funeral. Send deepest sympathy." Signed, W.J. Roach, Assumption College.

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"Deeply grieved at death of my dear friend, Archbishop O'Connor and sympathize sincerely with your Community. Will offer Mass for him tomorrow morning. Regretting I cannot attend as Diocesan Retreat began Monday. Sincerely, Bishop Dowling, Hamilton."

"I learn with deepest regret of Archbishop O'Connor's death. He was esteemed so highly by all for erudition, piety and zeal. Sorry I cannot attend funeral. Monsignor Stagni, Apostolic Delegate."

"Cordial sympathy. Regret exceedingly that I cannot be with you. Must lay two cornerstones and have two confirmations. Bishop Kelly, Detroit."

"Grieve with you in great loss. Condolence with Community. Promise prayers. He was my friend. I mourn his loss with deep and lasting grief, thanking God for the privilege of his confidence. Great and strong. Tender and lovable at times, never more so when one needed a friend. Eternal rest to his soul. Father Frank A. O'Brien. Kalamazoo, Michigan."

"Hearty sympathy. Will arrive in Toronto tomorrow at 7:30 for funeral. Bishop Scollard."

"Please accept my sincerest condolence. I am sorry, but being on confirmation



tour cannot come. I will pray for the lamented and venerable Archbishop O'Connor's soul. Mgr. Blais, Bishop of Rimouski."

### The Drappings

The church was beautifully draped in black and purple and filled to the doors with a congregation of sorrowing priests and people.

The dead prelate lay in state, in the sanctuary in a rich purple coffin, his venerable figure vested in full canonicals with a white mitre upon his head. The coffin was similar to that of the late Archbishop McEvay.

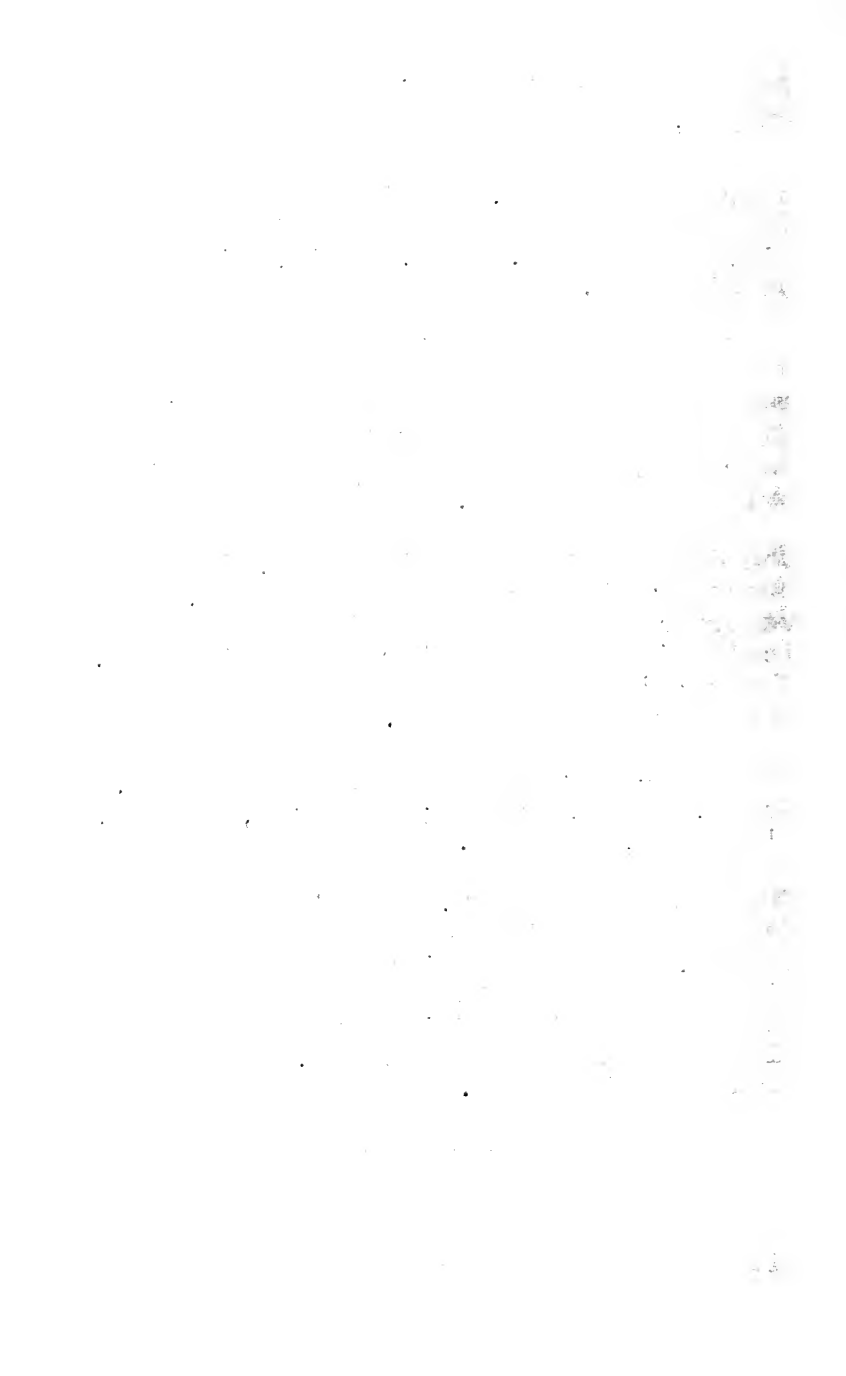
The pall-bearers were Fathers McKeown, McRea, Hogan, London; Sullivan, Whelan, O'Donnell, Toronto.

The funeral left St. Basil's for Mount Hope Cemetery just as the clock struck twelve, and the remains of the Archbishop were deposited in the grave selected by himself in the Basilian plot at Mount Hope Cemetery. May his soul rest in peace.

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### ARCHBISHOP O'CONNOR DEAD

Within a little over a month after the tomb closed upon the remains of his





successor, Archbishop O'Connor has been called to his account. Anyone who contrasted his wasted form some three years ago with the ruddy vigor of the one whom Rome called to take up his work, would be profoundly struck with the uncertainty of life. The Archbishop who laid aside the crozier to prepare for death survived him whose hand throbbing with all the vigor of life in its prime took it up.

Perhaps it would be well as a tribute to both, brought so near to one another by death, to contrast in a kindly way their characters as revealed by the first appearance of each in his official capacity. Those who were present at the installation of Archbishop McEvay will long remember his gracious geniality on that occasion. He was gracious to the newspaper men, for he recognized the importance of the field they filled and regarded it as a duty and an honor to the Church to claim the appreciation of all classes and creeds. He was more than gracious to his mother to whom he showed a filial reverence, unstudied as it was beautiful, and which won warm tributes of admiration from non-Catholic pens. He was at his best with the priests who knelt in turn to proffer their submission. There was a hearty hand-grip, a few kindly words of inquiry, a winning smile for each and every one. Everyone felt the

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magnetic thrill of a strong, kindly, tactful, progressive personality and there was sunshine in the hearts as well...the spirit of the glorious June day seemed to fill the fine cathedral.

Let us go back some years to a day in early May when Archbishop O'Connor was the central figure of a similar ceremony. The fine, stately form, the handsome intellectual face with its mould of austere strength, lent themselves splendidly to the impressiveness of the occasion. The clear measured tones with their metallic ring, the carefully chosen words, the precision of the firmly enunciated principles, revealed at once a strong, unbending character, one who had definitely marked out a course and was determined to pursue it unflinchingly, one not easily moved by the opinions of others. There was no smile of welcome. The whole attitude was that of a person weighted down with a sense of responsibility, unsought and somewhat dreaded. That this responsibility might be lightened by co-operation was evidently an idea altogether foreign to the strong and austere personality of Archbishop O'Connor. He was determined to carry his burden alone.

Here, we believe, lay the drawback in his character, if such we may term it. He wished to plough his lonely furrow unaided. And even great abilities

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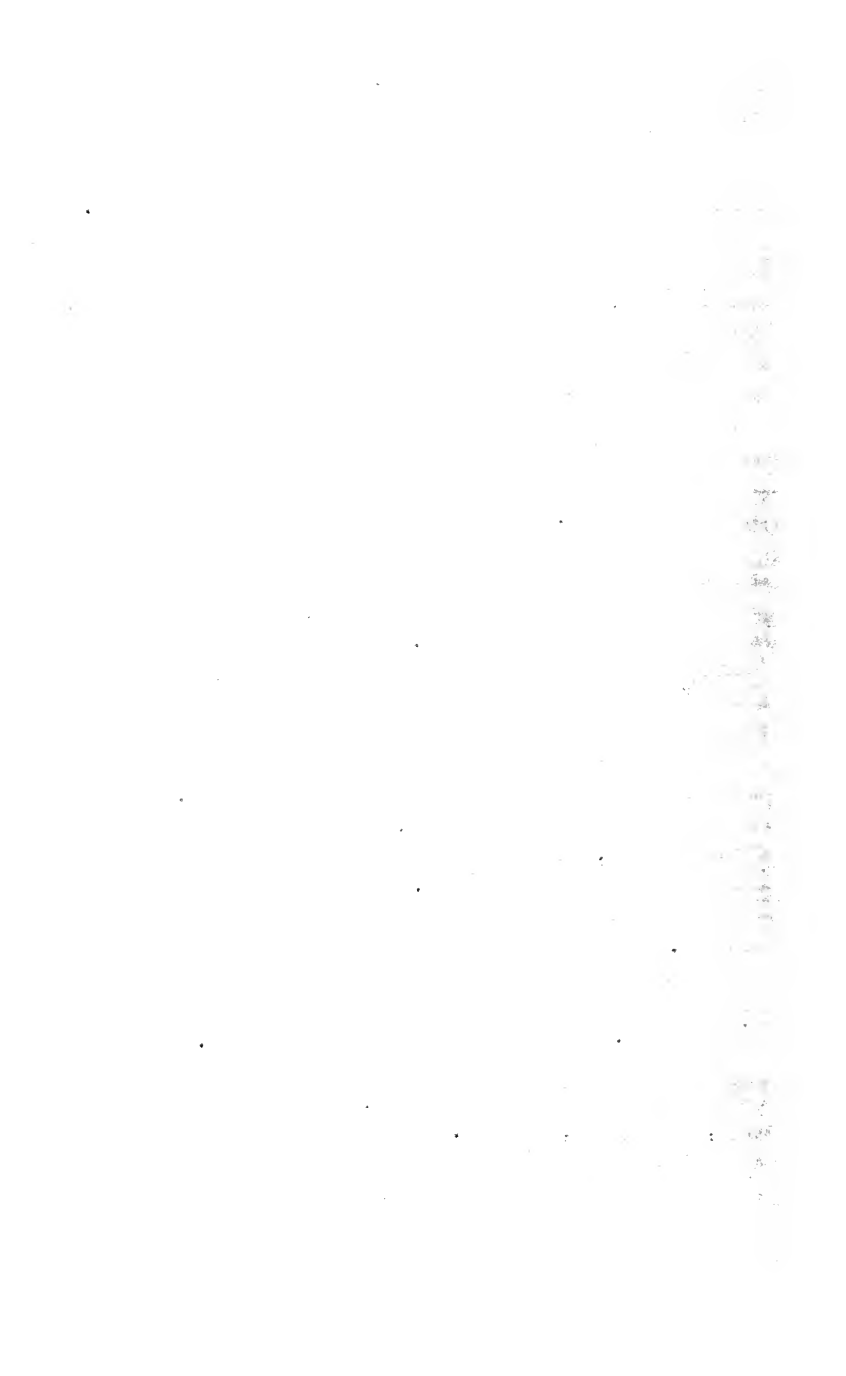
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will not make such a course a success. He shrank from publicity for two reasons. He regarded it as incompatible with humility, which is after all a mistake, and he feared he had not the qualities requisite for dealing successfully with the public—a persuasion the incorrectness of which was proved by the excellent way in which he acquitted himself on the rare occasions of his public appearances.

On the day of his installation as the priests' address was read, he wiped away a furtive tear. Beneath his rigidity there was a fund of warm, kindly feeling which he allowed to betray itself only on the rarest occasions and which came as a surprise to those who deemed him cold and inconsiderate. Many a generous gift, known only to the recipient, is recorded to his credit in the Book of Life. And when that Book shall reveal its secrets to the world, we have no doubt that much which was unknown or misunderstood will stand out boldly to the glory of Archbishop O'Connor. May he rest in peace.

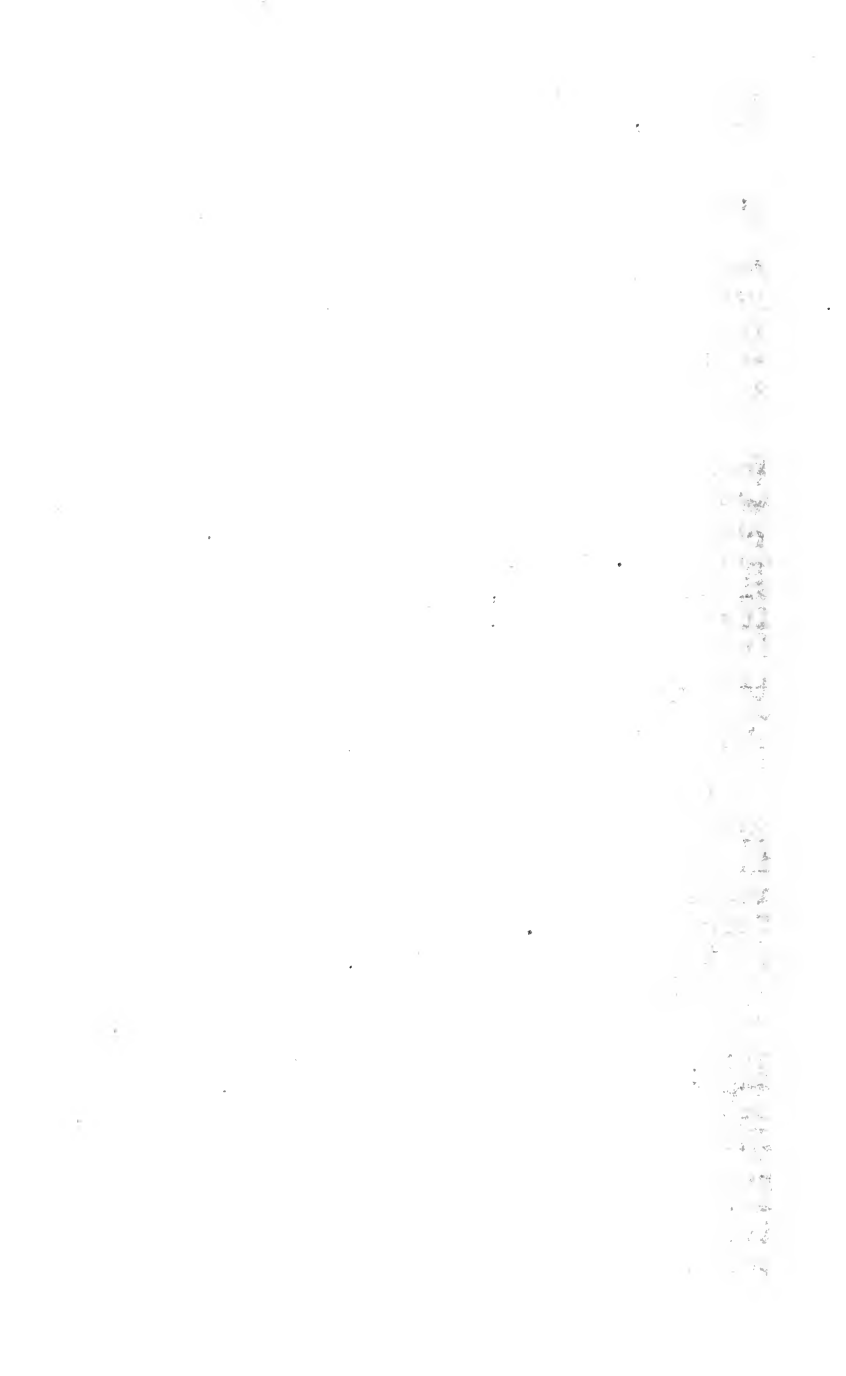
(The Catholic Register, Toronto, Thursday, July 6, 1911. Transcribed from the clipping in the General Archives of the Basilian Fathers).



## L'ASSUMPTION COLLEGE AND CHURCH, SANDWICH

Their history since the inception in 1740 to the present time. Notes from the past record of the old church—Items of interest to residents of Windsor and Sandwich—The Old Nunnery

There is in Canada not many places more noted in the ancient history of America, both profane and ecclesiastical, than Sandwich. Odd, old Sandwich, with its winding streets, its shady pathways, its dusty roads! Happy and content in its odd and old history, it seems to lie quiet with deeds of what it has done in building up a vast and mighty church in a new country, in adding many a page to the book of history of the ancient regime of Canada; in being the scene of much hardship and many dangers in the settlement of this western part and in doing much for the good of this fair Dominion. Did it ever lie quiet, as it has in times past, ever since the old regime of quarrels and disputes has ended between French and Indians, between French and English, and between English and her American child, nought but sacred memory would be kept for it. The searcher in the records of the past, the collector of antiquities and the lover of all that is old and conservative must ever cherish a warm and large corner in the heart of thought for the





old town, well known when Windsor, her larger neighbor was naught and none but what was wild and savage roamed the mighty, pathless woods of what is now the grand county of Essex. In Sandwich were palmy days when her surroundings teemed with the yelling savage and the howling animal of prey, the startled deer and the slimy snake. She was prosperous then and in her was protection, but Time changes what e'er he comes in contact with, changing places as well as men, leaving alike on both the scars and wrinkles of old age.

But much better is his treatment of man; for him is death only once, while places die and live and die again.

...of time have much to do with the growth or the lack of progress of a place. The history of important places in Indian warfare, places that possession of which was of great consequence to the captor and the captured both, are often and it may be stated as a rule, are places that have for many years experienced a kind of living death, existing, yet not progressing; for with places as with men,—for places are the men,—there is no standstill. Advance must ever be the watchword and if it is not then retreat is what alone is left. The future of Sandwich cannot be a future of non-progress. It must grow

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either by force of its own exertions or else by force of the exertions of its neighbors. Of this growth of Sandwich it will be treated at some future time. It is not the centre of this article, for as the heading indicates today shall be written about

### SANDWICH CHURCH HISTORY

The history of Sandwich is the history of the rise and growth of the present magnificent Roman Catholic church situated therein. To write of Sandwich without speaking, and that fully, of her ecclesiastical history, is like the rendering of Shakespeare's play, "Hamlet", with out Hamlet appearing on the stage.

A brief article such as this must needs be very incomplete. To give even a partially full history of the rise and growth of Catholic Sandwich would occupy many pages; in its full history many volumes. Nothing can be more interesting to the lovers of ancient chronology than to read whatever bears upon such history, and many interesting books have been issued.

Away back in the days of the past, in the early history of Canada, when the new world was in its days of infancy, and settlements were small and many miles apart, the banks of Detroit river

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had its share of inhabitants, brought hither by the hunting and fishing on the banks or in the waters. The many Indian voyagers, who traded along the shores of the upper lakes, passed down this beautiful body of water, and many transfers were made by the French traders giving the Indians ammunition, guns and trinkets in return for fish and fursm the main products of their hunts. Settlements of Frenchmen were founded near the present site of the town of Maherstburg; where Detroit now is and, spreading along the side of the river, principally near Sandwich. There were also Indian villages on Bois Blanc Island and at St. Anne's parish (Detroit).

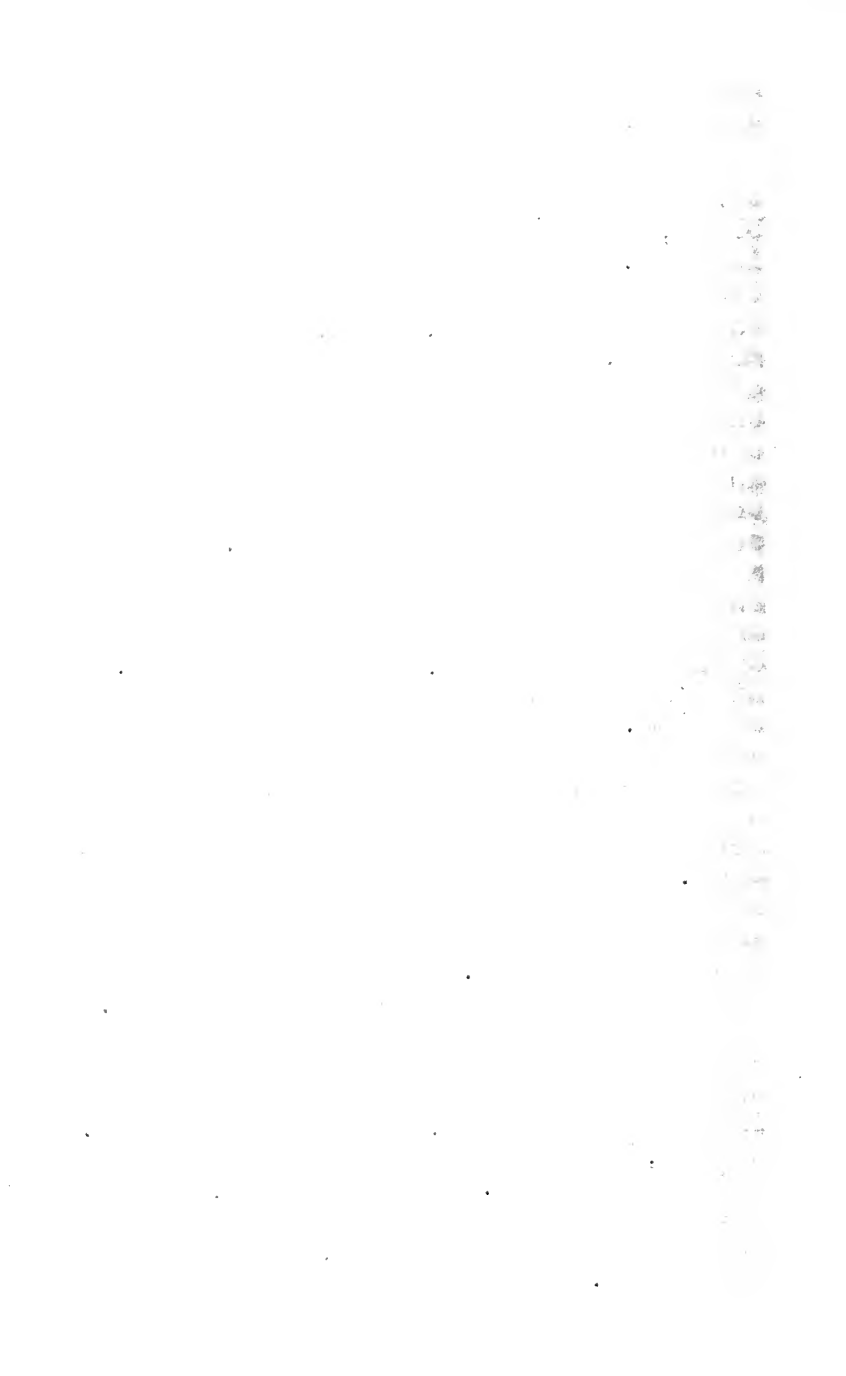
About the years 1745-47 the Indians, vacillating in the extreme, broke into open revolt. The Hurons, the main Idnian tribe in this section of country, were the last to join in the war. They had been well treated by the French and their priests and, for a long time, withstood the imprecations and apparently plausible reasons of those who desired to enter into one of their warfares, without which the Indian was at sea, but passion overcame calm reason and the Hurons joined forces.

Previous to the opening of the Indian revolt the parish at Bois Blanc was in charge of two Jesuit priests, Père De La Richardie, who had been there some



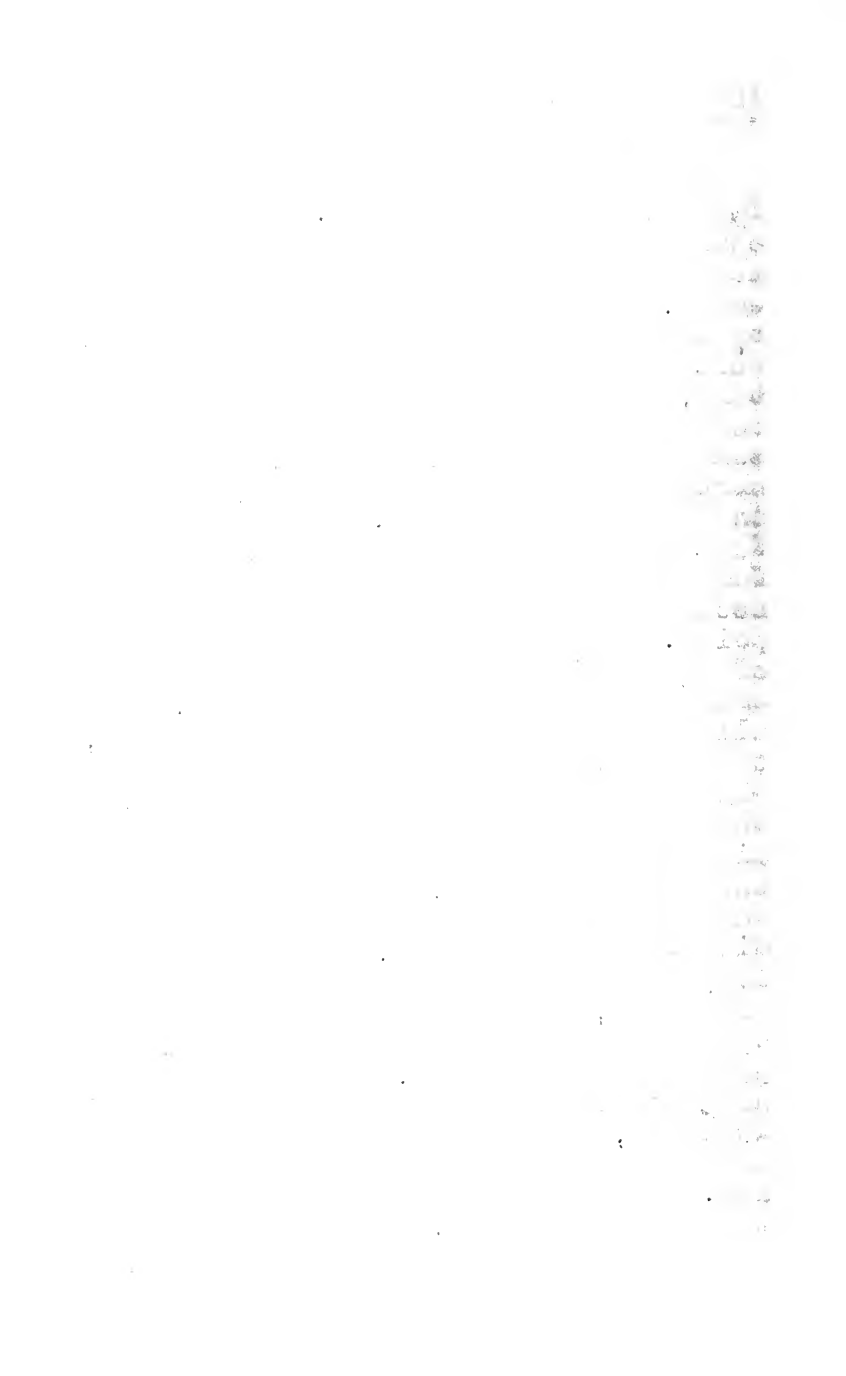
considerable time previous to the outbreak, and Père Portier who went there in 1745. Father De La Richardie left the parish to the sole charge of Father Portier on July 30, 1746, going to Montreal. The Indians had not the same confidence in the almost new fathers that they had in he who had been their counsellor and guide for so many years and the Hurons refused to agree to terms unless Father De La Richardie was sent for to act as arbitrator. To effect a speedy settlement of a war that was only delaying the spread of religion and the settlement of the country so conducive to its good, he was sent for. On his arrival matters were soon amicably settled. One of the terms of agreement, and which was added thereto by command of the military authorities, was that the Indian settlement should be transferred from Bois Blanc Island to Sandwich. De La Richardie stayed but a short time after effecting a settlement and left leading a party of Hurons to Sandusky in 1751. He never returned and Portier remained until his death.

The few French settlers living on this side of the river belonged to the parish in the now Detroit, then the fifth St. Anne's, the others having been destroyed chiefly by fire. A church was, soon after the removal of the Indian encampment erected at Sandwich, as a branch of the St. Anne's parish in 1767 with

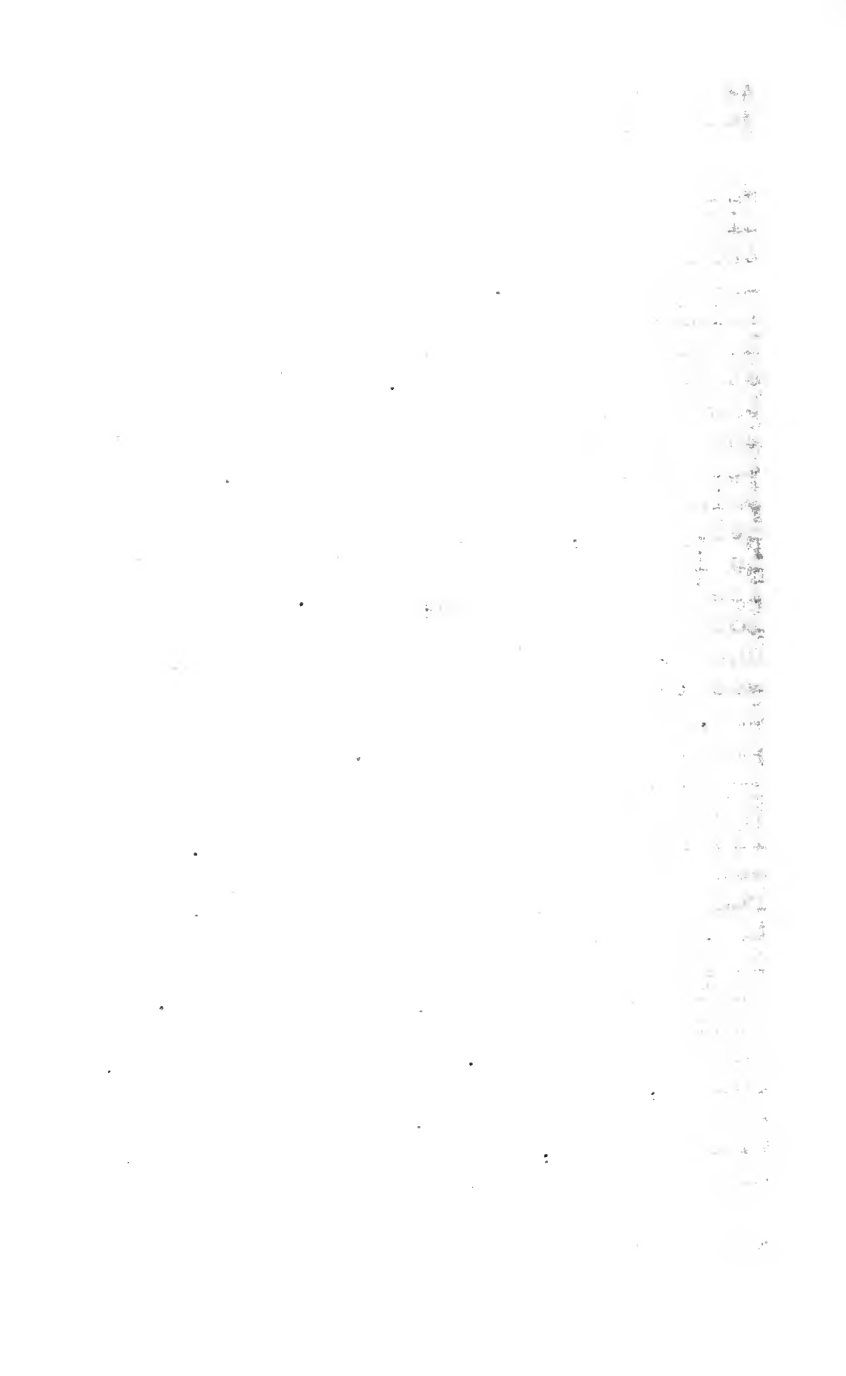




Father Portier in charge. While in charge this excellent priest died and at his death the Jesuit rule in Canada ended, as they had been excommunicated by the order of the French government. Père Portier's successor was Père Hubart, who built a new church in the rear of the site of the one erected some time previous, which was to the north of the old nunnery still standing on the church grounds. After some time Father Hubart was appointed Coadjutor for the Bishop of Quebec and this necessitated his removal from this point. Other priests were given charge of the parish at different times, and among these was Father Frechette. These all labored zealously for their cause, the salvation of the heathen Indian, who saw his gods in stream and lake, who believed that the very birds of the air knew his thoughts and could invoke the divine Manitou, the Indian spirit, and that in after life when they had died fighting bravely, hanging to their lodge room as many scalps as possible as an aid, they would then be wafted by spirits to the great hereafter, the happy hunting ground, where he would have hunting enough even to satiate his appetite, and dwell feasting forever with many squaws to do his lordly bidding. Their's was not by any means a most pleasant life. Not only had they to instil a love of our God in them, a plant that flourished most bountifully



with most of the savages so long as it did not interfere with or interrupt them in the pursuit of their revenge and their ends. The priest was no whining one; he did not retreat because he did not conquer. He continued on steadfast to the end, knowing that be the results ever so minute in its good end that that little good was infinitely better than nothing what ever. The priest has even a greater work for himself to do, and that greater work was to instruct the Indian into the civilized methods of husbandry. The Indian's motto was emphatically, "Sufficient unto the day is the evil thereof." It was in his nature ot hunt and feast do-day, and let his squaw and the future provide for the future. The priest had to overcome the natural idea of the Indian that husbandry was menial and fit only for women and children. There was but one way of instructing the noble red man and that was by example. He took nothing on trust; he was practical; if you wished to teach him a thing you must have done so by "ggod works". Hence the priest must be able to put his hand to the plow. He was a mechanic, doctor, farmer and diplomatist as well as a servant of God, and when in face of opposition, in spite of all dangers and difficulties, overcoming all that was contrary, moving aside that which opposed, steadfastly reaching forth



"unto the prize of the mark of his high calling", when we consider all these things we cannot wonder at his conservative ways. He must naturally fear innovations and fight shy of what he did not understand. The priests of Sandwich were no strangers to these difficulties; indeed their's was a more than average lot to contend with and let their work be on the whole, a benefit or not, as we think, still their pluck, their perseverance, their determination to do what they thought would be conducive to the best results we must at least admire.

The land at present belonging to the church and college then also belonged to it in addition to considerable other property. It was given to the priests for church uses, and the selection made was an admirable one. The amount given was between 200 and 300 acres. It was given on condition that a certain place in the church be given them for their exclusive place of worship. Later on and previous to the expulsion of the Jesuits, it was sold by that order, at least a great extent was sold, and the strip now possessed by the church was all that was kept. Father Hubart, the last of the Jesuits, received a goodly portion of the land and the proceeds arising from the sale of the other parts.

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The present old buildings, of which a cut is given today's readers, was erected in Father Hubart's time, and about the same time that the church was erected by him. It was then occupied as a residence by the sexton of the church, and to keep it in ghostly conformity with his mournful duties a part of it was set aside for the holding of dead bodies brought in from some distance from the surrounding regions, there to await funeral services by the priest the next day.

What tales could the old building tell had it tongue to speak, or we ears fine enough to hear! It could speak of a mother wildly sobbing over the death of a beloved husband or child; of a father's bitter, and more bitter because it was hidden, agony because of the fell angel had stricken down some child of a holy marriage. It had witnessed the burning in the lonely midnight watch, of sad funeral tapers; many solemn processions, and hear voices raised in solemn songs of reparation. Well indeed might it say "misericordia". Today, amid the waving corn and the green vine soon to be laden with the luscious grapes; surrounded by sturdy waving trees that have witnessed many a scene of history, it stands, stately in its proud distinction, and inhabited by a squatter

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family. Laughing and merry children romp about it and drive the gloomy darkness, child of a sorrowful past, out to the open air, and its dim old life seems at times a thing of the almost forgotten past.

In 1852 the old building was occupied by the Ladies of the Sacred Heart as a nunnery. It was used by them until 1859 when they were removed to London, and in this year all traces of Jesuitism were extinguished for then they left for other parts.

One of the most prominent priests of this early date was Father Meßchard, who took charge of the parish at Christmas in 1796, and stayed till his death in 1820. This priest is well known from his historical connections and for the heroic efforts he put forth to the glory of his God and church.

The new church, the magnificent edifice standing at present, was built by Father Angus McDonald, a well known man and the nephew of the first Catholic Bishop of Kingston. Additions were made by the Jesuit fathers, and the tower and chancel were added to the building by the present authorities in 1874. The building, however, was in use many years before it was completed. As far back as 1846 services had been held in it. Adjoining the church is a long,

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low extension, winding and twisting in the arrangements of its rooms. One part of this is familiarly known as "The Bishop's Residence". In 1856 Bishop Pinsonneault had the diocese moved from London and the name of the see changed from London to Sandwich, and on his arrival here the Jesuits left. He took up his residence in the parish house, and in 1859 moved to the Bishop's residence. Before he moved to that residence he had it remodelled, and although it has long been given over to ruin and decay, its regal appearance can be traced. In this old annex are many things to interest one who is antiquarian. With its old crucifixes, handsome and massive, the old oil paintings of scenery, along with many representing scenes in biblical history, interest is a product of every nook and cranny, while so calm and holy is its sacred appearance that a feeling of awe comes over whoever roams its o'er. The walls are painted by a master's ahnd and so well done with the idea of lasting for years that today it is as clear and bright as when the building was in perfect of preservation.

There is another old feature of the church that is most interesting. It is the records of the births, marriages and deaths from 1760 to the present time. The records of one hundred and

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thirty years. Many inquiries from all parts of America come to Father O'Connor, as to the birth or death of some one, for the old Canadian voyageurs were roaming travellers equalled only by their Indian companions. The records previous to 1760 have been stolen by some vandal, whose curiosity exceeded his conscience. As far as the records go and as far back as the history of Sandwich church can be traced, there is no one more conversant than is Father Aboulin, the keeper of the church records. Father Aboulin is a great student of antiquaries, and he has no greater pleasure than to probe into the deep and mysterious past, and much of such has Sandwich.

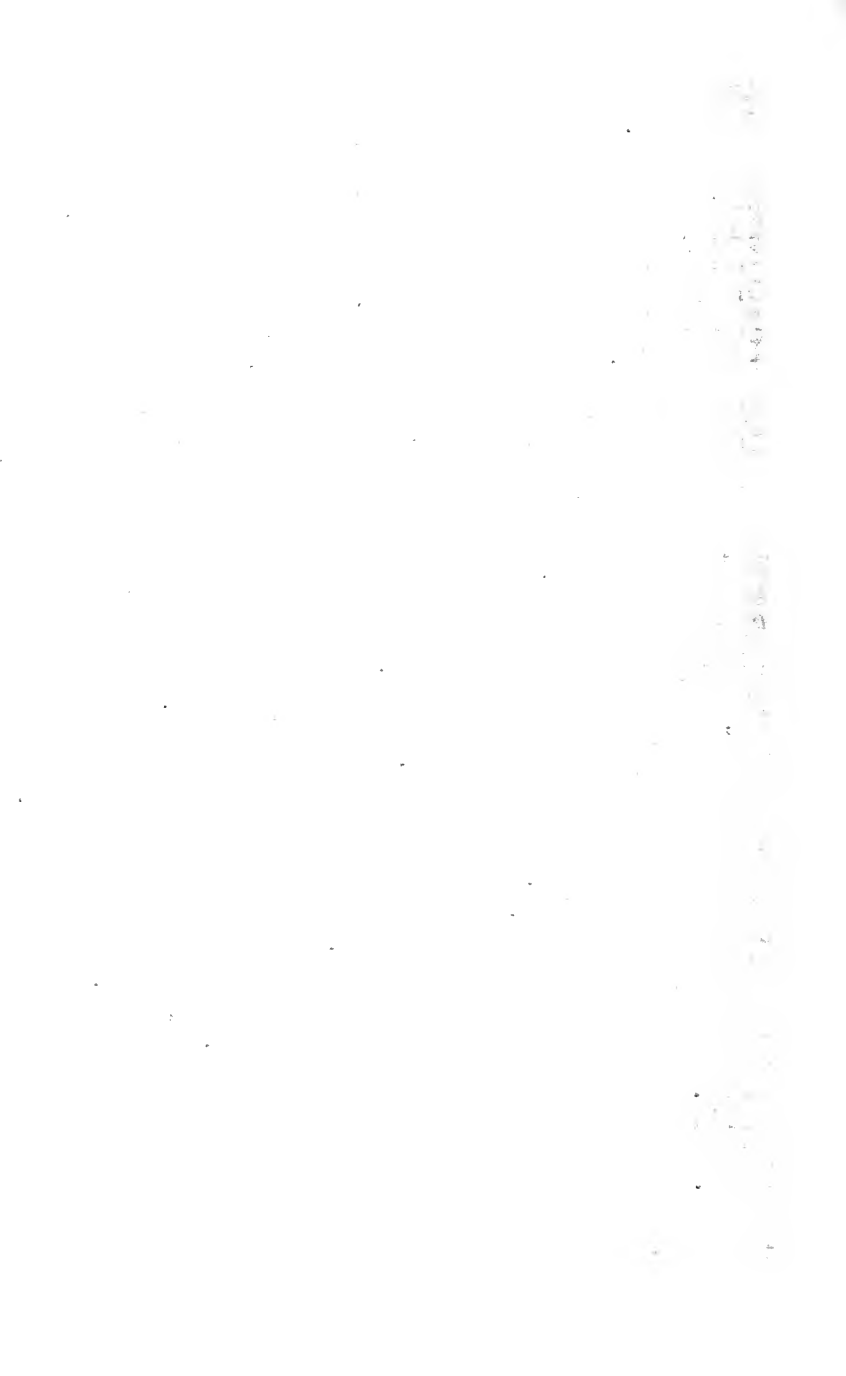
What a world of thought floods one's mind as one considers all that was or might have been. Dreamy as is a day about this old historic spot, it is at evening when the greatest charm to the dreamer is. Standing upon the holy ground what fantastical pictures pass in rapid succession through the fleeting thought. Question upon question, inquiry after inquiry, crowd in fleeting fancy till the heart is almost crushed with the stupendous past. A feeling of peace comes o'er one, and he who looks upon the scene in love and awe is forced to say in thought at least,



How calm and peaceful is the even-time,  
Removed from all the evil haunts of men;  
The holy quiet is the holy rhyme  
Of unseen spirit forms, and even when  
The twitt'ring of the birds, in dale or glen  
Is heard, it seems me thinks, the sacred  
    sound  
Of spirit-voices singing to the chime  
Of gladsome bells o'er a lost spirit found.

### L'ASSUMPTION COLLEGE

This college, devoted to the higher education of Catholic young men, also forms a part of the system under the control of the church. The building has really been built three times, that is, there has been made to it large and commodious additions, rendered necessary by the increased attendance of the pupils. The first part erected was in 1856 and that erection now forms the south end of the buildings. This part was erected by the Jesuits. It was under their control for about ten years. The Benedictine monks had control during the war. Then it was under clerical charge, under the direction of Father Mussard, and then for a time it was controlled by lay persons. From the time the Jesuits left until the time the college came into the present charge filled the period up to 1870. Sometime during the years from when the Jesuits took charge until 1870 that part which now forms the centre of

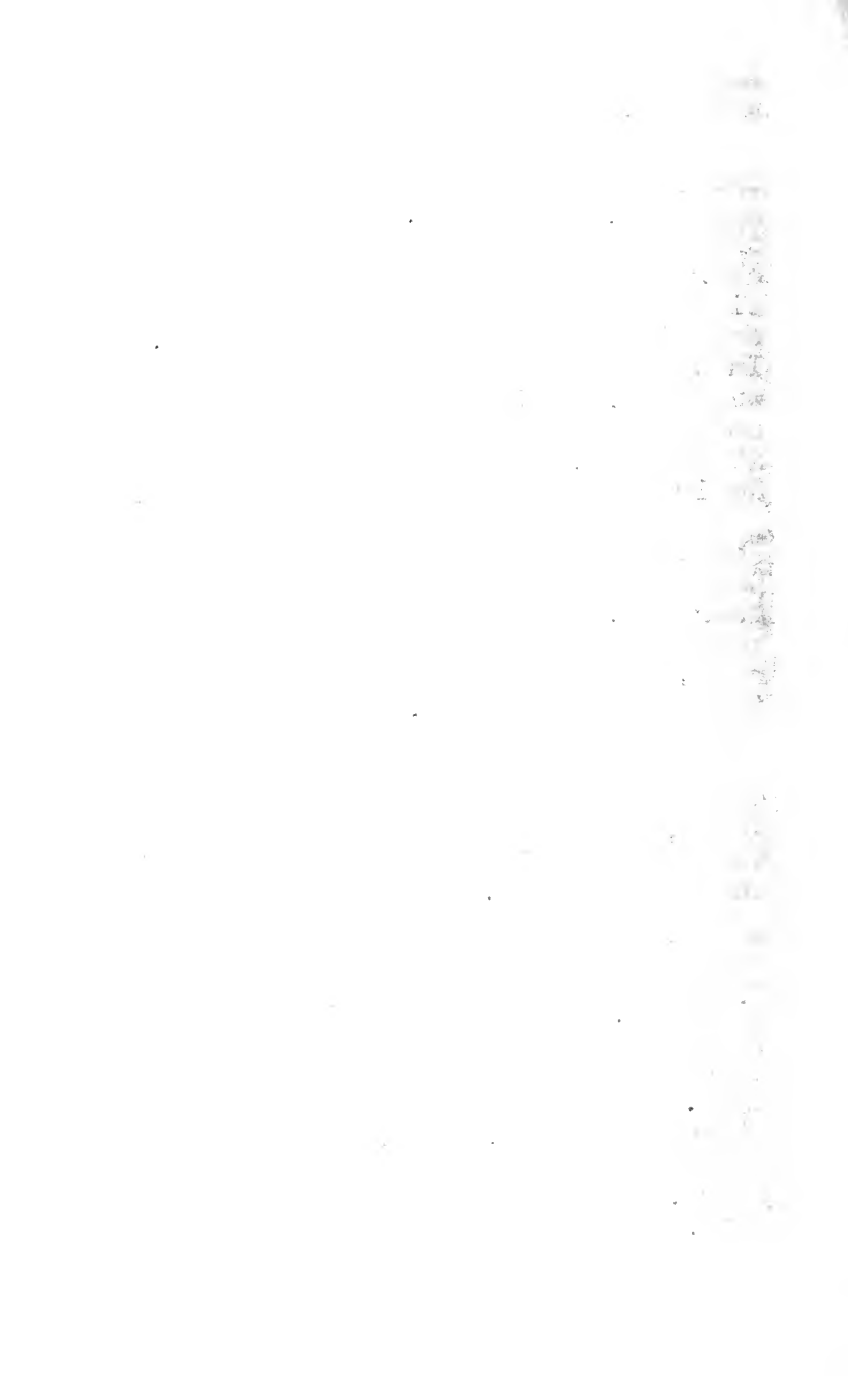




the building as a wing, extending east and west, was built. Five years after the time it passed under the present charge the portion comprising the principal part was commenced, and at the end of ten years it was completed. Immense as the building is at the present time, it is rapidly becoming too small to accommodate the increasing attendance, and it is Father O'Connor's desire to add thereto another wing.

The college building as it stands now presents a pleasing and imposing appearance. It is constructed of brick and it is fronted by a tastefully arranged yard, brilliant with many flowers in pleasing variety. In close union with the college is the play ground, large and commodious. In many nooks and corners are pleasing groups of shade trees, while to the southwest corner of the building is a thick grove of pine and maple trees.

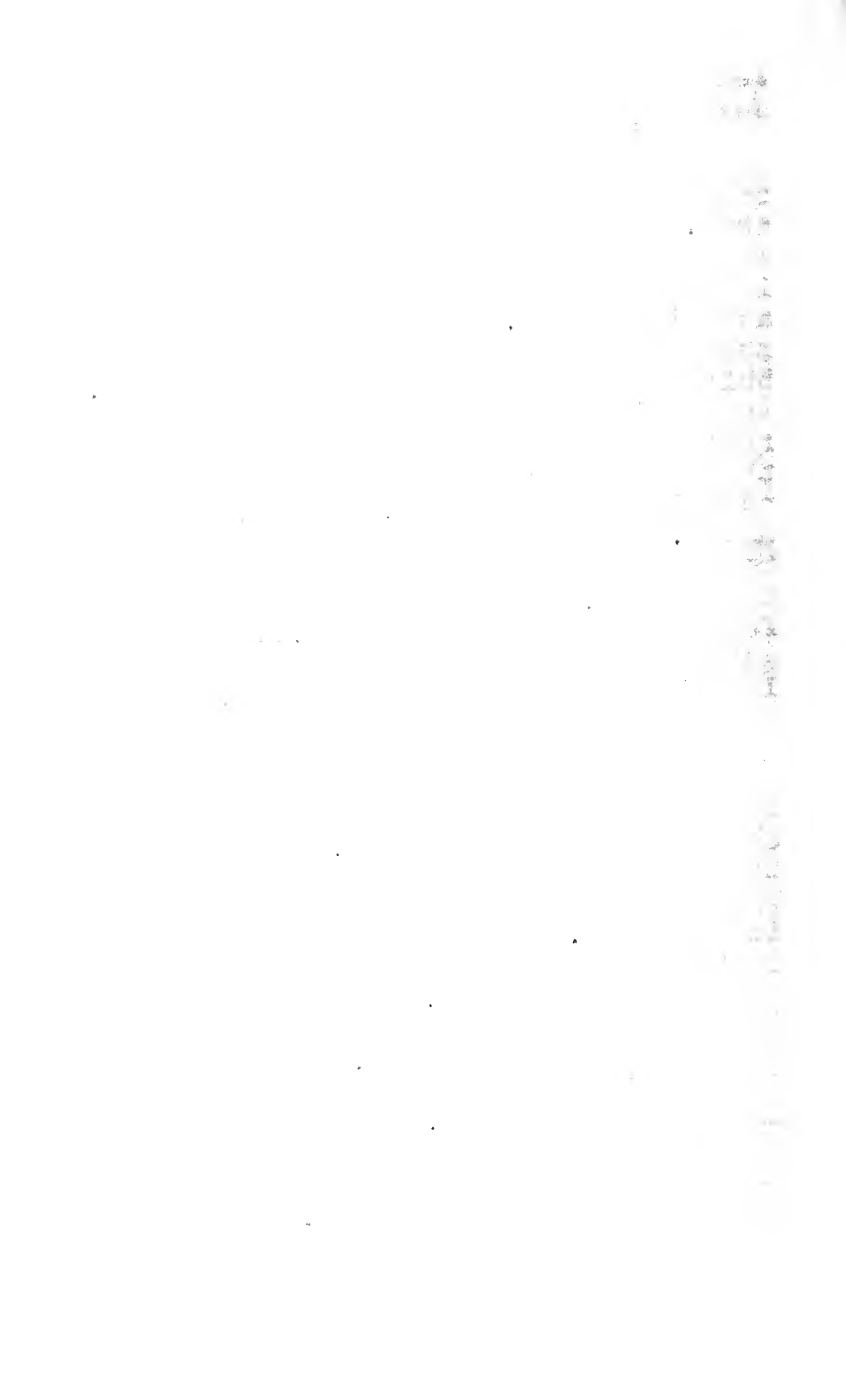
The direction of the college as well as of the church is in the hands of Father O'Connor, a gentleman well known in Canada and highly thought of by all who have had the pleasure of his acquaintance. Father O'Connor has been the head since 28th July, 1870, and in a few days will have completed a charge of twenty years, years full of vigor and usefulness, and each year he seems to add to the strength of his body and mind, going



back to his work with increased usefulness. That for many years to come he may be spared health to enjoy the years is the wish of all who know the genial and kindly man. Father O'Connor was sent here by Bishop Walsh (now Archbishop of Toronto) of London Diocese. The choice was an excellent one and reflects great wisdom on the part of the appointer; none could have been his superior and very few, indeed, his equal. He is extremely popular with both his ecclesiastical associates and his pupils, and by his gentle way and fellow spirit of mercy and...he has gained with the latter ones an everlasting place in their memories.

### The College Course

The course of study in the college is classical and commercial. Because of the grand purpose of the college a greater attention is paid to the classical course. The purpose of that course is to educate the young men for the church and the professions. There are six forms in the classical departments and four forms in the commercial. In the classical is included a course of philosophy extending two years. The classes are taught by ten priests and six young men, who are preparing for the orders and who are termed scholastics.



The teaching staff consists of:

Father O'Connor, who has superior charge of the college, instructs in philosophy.

Father Cushing, the Director of Studies.

Father Ferguson, professor of Thetoric.

Father Heydon, prfoessor of belles lettres.

Father Coté, professor of first latin.

Mr. Langan, professor of second latin.

Father Semande, professor of elementary latin, first division.

Mr. McEvoy, professor of elementary latin, second division.

Theology is an incidental subject and is taught by all the priests.

The commerical department has for its head Father Coyle.

Father Collins is first assistant.

Mr. Reddin is second assistant.

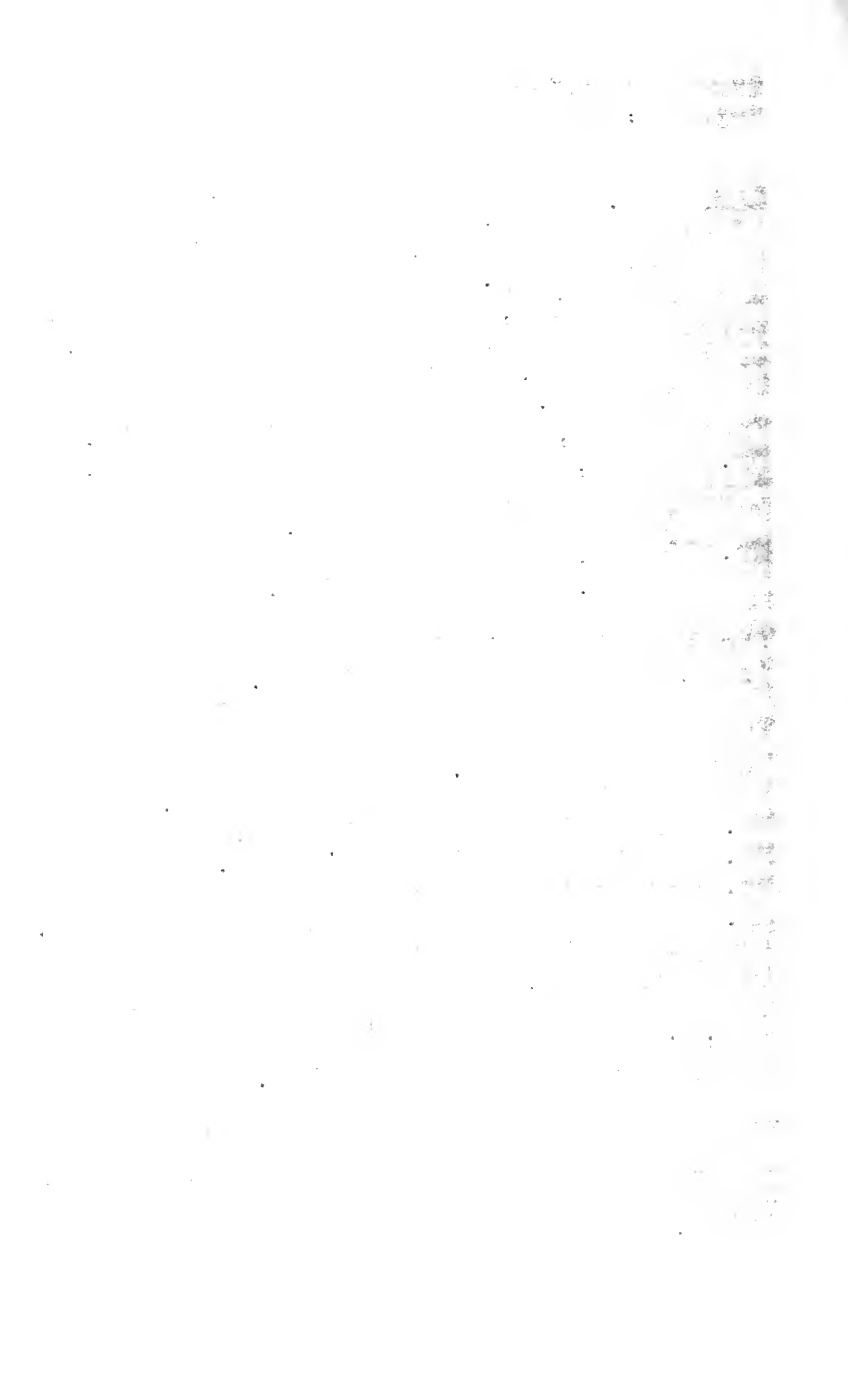
Mr. Downley is third assistant.

Mr. Martin is prefect of studies while

Mr. Shaughnessy is prefect of recreation.

The pupils are never allowed to be alone in their play. They are always under the charge of some one, whose duty it is to correct the faults adn try to better the chaaracter of the pupils.

The domestic part of the house is under the control of the Sisters of St. Joseph, who are directed by the college authorities.



Last term the number of pupils was 155, of which 145 were boarders. The teachers in fact do not desire day scholars, and they always urge upon the parents the necessity of allowing the pupils to live at the college. The pupils are then more directly under the supervision of the teaching staff and have no outside influence to contend with. The attendance is not confined to Catholic pupils. Sons of Protestant parents are permitted to attend and are not interfered with in their religion except that in conjunction with all others they are obliged to attend divine service. They are not, however, compelled to take any part in it. All the other rules of the college all pupils, be their belief what it is, are forced to obey the rules of obdience laid down. Two-thirds of the pupils come from the United States, and of these states, Michigan, Ohio and Indiana supply the great majority.

The school term begins the second Tuesday in September and lasts until about the end of June, with a two weeks vacation at Christmas. The cost of the term is \$150, which includes washing, board and education. The books, along with drawing and music are extra.

Speaking of the quality of the boys, Father O'Connor, who has had a large

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experience, says that he finds the boys in the west more manly and upright than in the eastern part. They are easier to handle and produce better worth. He says they have their faults and are not angels by any means. He also said of the hundred priests of the Detroit diocese in retreat now, thirty of them received a full or partial instruction in L'Assumption College. Considering the general work performed by the College, Father O'Connor expressed himself as, on the whole, satisfied. Many of whom he had expected much had sadly disappointed him, and some of whom he had expected little had become of more consequence than he thought they would. He takes heed of the past to direct the future, and strives onward and upward in the work, great and serious of which he has control, and which he directs with an almost unerring hand.

(The Evening Record, Windsor, Friday, July 18, 1890. Transcribed from a newspaper clipping in the General Archives of the Basilian Fathers)



BASILIAN FATHERS GOLDEN JUBILEE AT  
AMHERSTBURG

Interesting history of St. John the Baptist Parish shows results of faithful leadership, earnest and consistent effort by Congregation

On January 18, 1878, the Basilian Fathers were appointed by the Right Reverend John Walsh, D.D. Bishop of London, to take charge of St. John the Baptist Roman Catholic parish of Amherstburg. This year they are celebrating the golden jubilee of their pastorate and members of the parish are taking a keen interest in activities.

The history of this parish and its growth is most interesting and the following account has been prepared especially for the Border Cities Star by one of the priests who has asked that his name be not used but who signs himself V.I.D. and undoubtedly will be identified at once by those who know him as his work.

The Early Days

There were white Catholics living in ...tory now occupied by the town of Amherstburg as far back, at least,...

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according to the records of the Crown Lands Department, Toronto. These Catholics were attended by the priests of Assumption Church, Sandwich. In the beginning of the 18th century Father Richardie founded an Indian Mission at Bois Blanc Island.

The first Catholic church in Amherstburg was built in 1801 on property donated by Col. Wm. Caldwell, a convert to the faith. Its baptismal records date from 1802. It was the only Catholic Church along the Detroit River between Sandwich and Lake Erie and was therefore the house of worship for the Catholics living at what are now Loiselleville, McGregor, Harrow and the district for many miles east of Amherstburg. In 1804 the Catholics within the above recorded region numbered about five hundred souls. The first church was burned to the ground by accident in 1843. The cornerstone of the present church was laid in 1844. This church was built of stone taken from the nearby quarry.

#### Became Parish

Until 1843 the church at Amherstburg was a mission attached to Assumption church, Sandwich. In October of that year it was erected into a parish.

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Father Boue, an honorary canon of the diocese of Lyons, France, was appointed the first pastor. He immediately set to work to build a new church to replace the old edifice destroyed by fire. The land for the new church was donated by Mrs. Archange Canon, who also gave a chalice and ciborium that are still in use.

The contract for the building of the new church called for the expenditure of \$8,500.30. This was considered a fabulous sum at that time in the vicinity. Old residents tell us that a vigorous drive put on to raise the money netted the handsome total of \$250.00. Nothing daunted the energetic Father Boue went ahead with the work.

### Served Soldiers

There was no union of church and state in Canada and so he could not expect aid from the government but it happened that there was a garrison of soldiers in his parish in charge of ...rt Malden and among the soldiers there was a number of Catholics. ...the shrewd pastor reasoned that the government certainly appreciated the influence for good that the Church exercised over the soldiers and that if he could give them special accommodation in the new edifice

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the government would be willing to pay for it. Accordingly he set aside the galleries on each side for their special use and comfort. There were also certain pews reserved for the Indians, also charges of the government.

The writer is sorry he does not know just how much good money the needy pastor thus enticed from the government treasury. Years after Fort Malden ceased to be garrisoned the galleries in the church were removed, but if there be any Indians in the parish it would seem that they still may claim their reserved seats.

### Built To Last

The rather pretentious church which Father Boue, aided by his parishioners and friends and presumably by the government, erected for \$8,500.30—it could not be built today for ten times that amount—is still standing and still as solid as the day it was finished and it is still the parish church of Amherstburg. It is about one hundred feet long by about 50 feet wide and will accommodate some eight hundred people. Its acoustics are perfect.

Father Boue did not live long to take pride in the monument he had reared for the glory of God. His soul passed to

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its eternal reward on the eleventh of October 1845, and his body was buried beneath the sanctuary amid the prayers and tears of his devoted people. His remains were removed in 1918 to the parish cemetery when extended excavations were necessary to install a new heating plant.

It is estimated that during Father Boue's incumbency the Catholic population of the parish was about two thousand four hundred souls. The parish at this time must have extended as far east as Leamington or possibly farther.

Owing to the scarcity of priests, no pastor was appointed to succeed Father Boue until 1850. Meantime the Jesuit Fathers, then in charge of Assumption church, Sandwich, took care of the parish of Amherstburg.

#### New Pastor

On October the first, 1850, Father Daudet entered upon the task of shepherding the flock of Amherstburg. He was alone at his work for the first three years and thereafter had an assistant. His pastorate lasted till 1862. Space will not permit any lengthy account of his zealous regime. During Father Daudet's administration a chapel

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was built about nine miles southeast of Amherstburg on land donated by William Caldwell for the convenience of those living on the shore of Lake Erie. Father Daudet moved from Amherstburg to the United States.

Rev. J. Saegel took charge of the parish in September, 1862. He was succeeded by Rev. P.D. Laurent on February 1, 1863. During Father Laurent's time of office the parish continued to improve spiritually and materially. It was he who added the imposing tower to the church, which at once became and has since remained a landmark in the vicinity. He also changed the roof of the church to make it conform with the tower. Not satisfied with these improvements he built a new stone convent for the Sisters in charge of the parish school. Then a new stone school was erected close to the convent and finally a parish hall, also a stone structure.

#### Work Appreciated

Rev. P.D. Laurent must have been a man of remarkable character and ability to accomplish so much as he did during his thirteen years as pastor of Amherstburg. He left the 'Burg for the new diocese of Peterboro in 1876 and his friends in this vicinity were not at all surprised to learn some time later that he had



been appointed Vicar General of that diocese. The Catholics of Amherstburg, including what are now Loiselleville, McGregor, Harrow, etc. numbered about four thousand in Father Laurent's time.

From January, 1870, till November 1870, during the absence of Father Laurent, the parish was committed to Rev. W. Flannery. In that brief space of time the acting pastor had ten converts to his credit according to the records. Father Flannery was afterwards appointed pastor of the church at St. Thomas, Ont. where he died some thirty years ago. He was a brilliant scholar and a very forceful speaker. He fairly scintillated wit and humor. Among other things he composed a poem entitled, "The Devil's Thirteen". It was an extremely clever political skit and helped mightily to win at least one election for his old friend, the illustrious Sir John A. Macdonald.

Rev. Father Wassereau was the next pastor of St. John the Baptist parish. A year later came Rev. James Ryan and six months after his appointment the parish was placed in charge of the Basilian Fathers who had some years previously succeeded the Jesuits at Assumption church, Sandwich.

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The first Basilian pastor of Amherstburg was Rev. Peter Grand who was born in Savoy, Italy, a short time before that state was handed over to France. His name appears in the baptismal record of St. John's on January 19, 1878. He built the first church at McGregor and in 1880 Father Schnider became its first pastor. About that time also River Canard was given its first pastor in the person of the beloved Father Marseille.

Father Grand remained about three years in Amherstburg when his community transferred him to other fields of labor. A few years later he became the first Basilian pastor of the famous old St. Ann's parish, Detroit—one of the oldest on the American continent. There he built the present magnificent St. Ann's church, the school, hall, convent and rectory. Subsequently he was elected Provincial of his community. He died a few years ago at St. Ann's, Detroit. He was a noted theologian, a pious and zealous priest, a wonderful financier and one of the kindest and most affable of men.

#### Rectory Built

He was succeeded in Amherstburg by Rev. Patrick Ryan, C.S.B., who had charge of the parish from 1881 till 1901. In

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Father Ryan's time the present stone rectory was built at a cost of \$5,773. It would require at least five times that amount to construct it today. In 1897 Pelee Island was attached as a mission to Amherstburg. Father Ryan dearly loved the 'Burg and it is safe to say that he was dearly loved by his people. They still speak of his great faith and piety. He was transferred to Owen Sound, Ont.

The Rev. Luke Renaud, C.S.B., was appointed pastor in 1901 and continued in office till 1907 when he was transferred to succeed Father Grand, C.S.B., as pastor of St. Ann's, Detroit. After a pastorate there of fourteen years during which he accomplished much good both of a spiritual and material order he retired from active work and died at St. Ann's Rectory, February 10, 1925. Father Renaud was a man of exquisite taste and most meticulous in his efforts to keep the parish buildings and surroundings neat, clean and beautiful. He loved flowers and shrubbery and used them to best advantage in adorning the church property. He was noted, too, for his hospitality. He was one of the most patient of men and withal a zealous priest.

During his pastorate in Amherstburg the chapel by the lake was abandoned and a



new one built at Harrow. The property for the chapel at Harrow was donated by the late Dr. Campeau. It consists of several lots. The new stone chapel built in 1906 by Father Renaud is a reflection of his excellent taste. It was his intention that the chapel should later on become the vestry of a future church. If the church is to be constructed in keeping with the proportions of the chapel it will be one of the most notable in the country.

### Works With Boys

Father Renaud was succeeded in Amherstburg by Rev. M.P. Christian, C.S.B. As a young scholastic, Father Christian had spent some time at St. Ann's, Detroit, in charge of the highest class in the boys' school. At that time the late Monsignor Savage of Holy Trinity church was inspector of Parochial Schools in Detroit. More than once the present writer has heard from the late Monsignor in glowing terms of the efficient manner in which Father Christian conducted his classes. Father Christian was ordained to the priesthood at St. Ann's, Detroit, and remained there for many years as an assistant to the late Father Grand. He was an indefatigable worker and his eloquence in the pulpit was such that his fame spread far and wide. He was no stranger to the 'Burg when he came as its pastor, for on many

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notable occasions previously he had occupied the pulpit of St. John the Baptist Church.

Unfortunately he was not long in Amherstburg till he became so seriously ill that his superiors were obliged to recall him and grant him a respite to regain his health. He has since held the important positions of assistant master of novices and master of novices in his community for many years.

Rev. F.X. Semande, C.S.B., was appointed pastor of Amherstburg in 1909 and remained till 1916. He was one of four sons of the parish—and the first of them—to be ordained to the priesthood. The others were Rev. N. Campeau, now pastor of Goderich, Ont.; the late lamented Rev. E.T. Burns, C.S.B., of Assumption College, Sandwich; and Rev. Clifford Le May, S.J., now a professor at St. Louis University.

Previous to his coming to Amherstburg, Father Semande had been for fourteen years pastor of Assumption Church, Sandwich. He had also prior to that appointment taught for many years at Assumption College, Sandwich.

#### School Built

While pastor at Amherstburg he purchased a valuable piece of property on the

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corner of Brock and Gore streets on which he erected a beautiful and spacious stone school for the lower grades. Father Semande, while a member of Assumption College faculty, had the reputation of being a most efficient teacher and disciplinarian. As a pastor he was noted for his untiring zeal and piety. He died June 21, 1922, at Assumption church as he was kneeling at his prayers after saying Mass. May his soul rest in peace.

In the autumn of 1916 Rev. M.P. Christian C.S.B., again came as pastor to Amherstburg, but only for one brief year. However, in that short time he stirred up much enthusiasm in the parish and increased the church revenues considerably. He painted the sanctuary and procured new carpet for it. The ladies of the parish of their own accord supplied the rectory with much needed furnishings. In fact the parishioners were most anxious to make Father Christian's sojourn among them as pleasant as possible for they appreciated his splendid efforts in their behalf. They were, therefore, much grieved when ill health again caused him to resign.

#### Made Many Friends

Then came Rev. M.J. Ryan, C.S.B., in the fall of 1917. Father Ryan had had

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a varied experience in his community for many years prior to his coming to Amherstburg. He had taught in the colleges, had been treasurer in three of them and superior of one and had always shown marked ability and assiduity in the accomplishment of every duty imposed upon him. It was accordingly thought that he would make good as a pastor—and he did. He captivated the "Burghers" from the start. Of course, that was no Hurculean task because a kindlier people or a people more docile to the proper kind of leadership would be hard to discover in this mundane sphere. Well Father Ryan came a total stranger—when he left five years afterwards for his present onerous position as pastor of St. Ann's, Detroit, few were the eyes not dimmed with tears.

Throughout his administration peace and harmony reigned supreme. But there was no inertia; on the contrary, perhaps, there had never before been so much activity as during the five years of his fruitful pastorate. Notwithstanding all that his predecessors had accomplished there was still much to be done. They had labored to construct the plant, church, schools, convent, rectory, parish hall and to equip them with the necessary furnishings the while they strove to increase the faith and piety of the people.

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The church was heated—or rather not heated—by an antiquated worn out hot-air furnace situated under the sanctuary. Two large gratings in the sanctuary floor kept that portion of the church moderately warm except in very cold weather and there were possibly four other gratings in the floor of the body of the church. The sacristy which was used as a winter chapel on week days was heated by a smoky, gassy contraption that seldom radiated any warmth.

### Got More Heat

One winter's experience was enough to convince Father Ryan that his first material endeavor must be the installing of a modern heating plant. The people had never during all the winters previous enjoyed any warmth in the church. They were compelled to keep muffled. The wonder is how the farmers, especially after long drives in open buggies when they could not use sleighs, ever endured it. Imagine their joy in the winter of 1918 when they walked into an atmosphere Sunday after Sunday warmed to 70 or 75 degrees. That has been the case ever since.

Having supplied this necessary comfort for the people he thought of the poor horses hitched to the line of posts that disfigured the whole front of the church property. So he proposed build-

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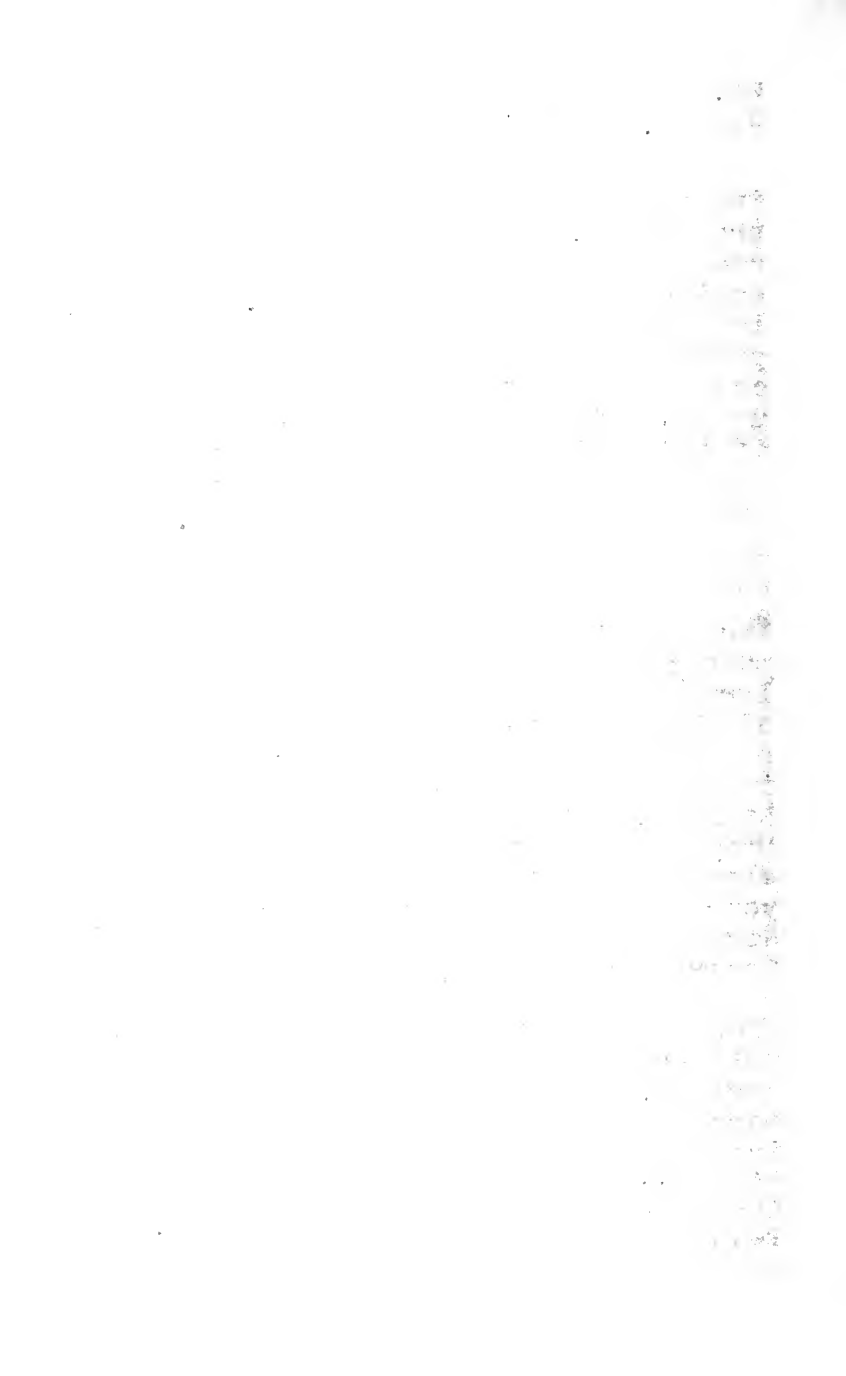
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ing sheds to protect them from the wintry blasts. These were built in the rear of the new school property and the unsightly posts were removed. However, if Father Ryan ever returns to the pastorate of Amherstburg—and you never can tell—he will have to find a new use for his famous sheds as your farmer of 1928 rolls along to church in a Rolls Royce (or is it a Baby Lincoln?) and parks where he used to hitch.

### Enlarges Convent

The next improvement that the worthy pastor thought necessary was the enlarging of the convent for the comfort of the nuns who had so faithfully and so well performed their trying tasks in the schools since the days of Father Laurent. Times were hard in the 'Burg. Many were leaving to find employment elsewhere during the first two or three years of Father Ryan's administration. Nevertheless money came in to pay for these improvements.

There was a debt of some two thousand dollars on the parish when Father Ryan arrived. He added eighteen thousand more and paid off fifteen thousand, leaving a five thousand dollar debt to worry his successors. How did he ever raise the money? That were long to tell. There were card parties and suppers and





bazaars and raffles and whatnot, but the most amusing and at times tantalizing means of all was a miniature motion picture machine. The Rev. James Player, C.S.B., then pastor of Holy Rosary church, Toronto, had bought it and used it to make some money for the benefit of his church and had prevailed on Father Ryan to buy it from him.

### First Cinema

This showed sound business acumen on Father Player's part. Anyway, Father Ryan learned how to run the thing (or at any rate he thought he had). By the way, Father Ryan's movies were the first in Amherstburg. Fortunately as we have just intimated there was no rival cinema in town and so when Father Ryan advertised his first production the parish hall, if my memory serves me well, was packed. The first performance was a great success, (So were some others that followed) financially and otherwise. But after a few entertainments the results were mostly otherwise. What with the celluloid snapping, the electric current frequently petering out, the films projecting themselves upside down or out of their proper order, an occasional reel protruding itself on the canvas that had no business there, it was evident that the movie machine might eventually bring more worries than pennies to defray the debt.

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It must have been also painfully evident to Father Ryan that his friend Father Player was somewhat of a David Harum when he palmed off that innocent looking but bulky contrivance upon him. In the end, however, the apparatus paid for itself and perhaps contributed a little to the church funds. But while the material needs of the parish received due attention, the spiritual welfare of the people was not neglected. The whole machinery of the parish was purring along quietly, steadily when Father Ryan was called away from his beloved flock.

#### Faces Debt

In his stead came, however, the veteran Rev. M.V. Kelly, C.S.B., who had already presided over the destinies of a number of parishes in charge of his community. Father Kelly had been a remarkable teacher in community colleges. He had also been most successful as pastor for many years. The indebtedness of five thousand which Father Ryan had committed to his tender care did not trouble him in the least. However, he saw no urgent reason for adding to it except slightly for a few minor improvements. If he could inject into the parish a plentiful supply of spiritual enthusiasm he knew that, automatically the finances would take care of themselves. Accordingly he exerted his energies to the utmost to increase and intensify the faith and piety of the people.

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Knowing full well the inestimable value of the home in the proper rearing of the children—the lambs of his flock—he was a constant and frequent visitor to the fireside of his people. He always made it a point to call when the fathers were at leisure after the day's work and impressed upon them their duty of teaching the youngsters their prayers, their catechism and of doing all in their power for the spiritual training of their children.

One young father who had left that work to the nuns in the school became so enthusiastic over it that in a short time the neighborhood children were invited to his home every evening for spiritual instruction.

But if Father Kelly was solicitous for the lambs of his flock, he was no less anxious for the welfare of the sheep—especially the black sheep. If he knew or heard of any of his people who were negligent in their religious exercises he gave them no peace till they mended their ways. Anyone who knows Father Kelly knows that he generally gets what he goes after. Father Kelly's election to the General Curia of his community necessitated his residence in Toronto, to which city he went in the fall of 1922.

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### Youngest Pastor

The Rev. D.L. Forestell, C.S.B., was selected as the next pastor of St. John the Baptist church, Amherstburg, and a very excellent choice he proved to be. Like his predecessors of the community he had had a most successful career as professor in the colleges. He was the youngest pastor that the parish ever had but his youth was apparently no handicap, for during his three years' stay at Amherstburg he measured well up to the high standards and precedents set by those who had preceded him. The church was more than seventy-five years old in his time and was much in need of renovation, but he wisely conjectured that the people needed a little longer relief from financial burdens before being called upon to spend more money.

Father Forestell's two assistants were very estimable priests but were quite advanced in years, had labored long and faithfully in other fields before coming to the 'Burg, and could not be expected to do much strenuous work. As a consequence more than his ordinary share of labor fell to the lot of the pastor. But he was full of exuberance and the strength of youth and was quite able to cope with the burden laid upon him. In fact he grew stout and even more robust while he abode in Amherstburg.

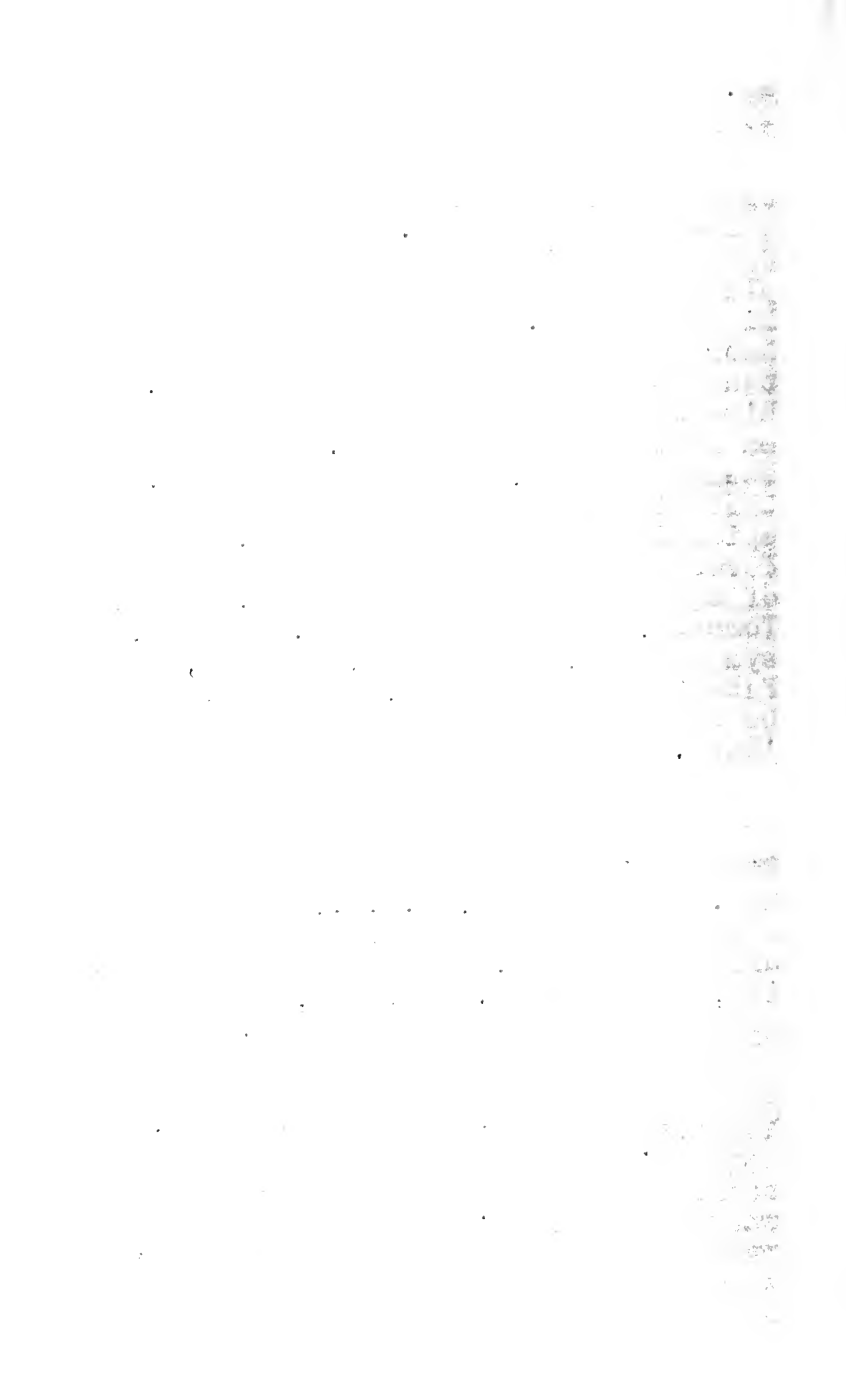




Just here it is fitting to pay him a well-merited tribute. Black smallpox was rampant in the parish as in other places along the Detroit river during his pastorate. Be it written to his honor that he would not allow his assistants to attend any smallpox cases. He himself took charge of all those stricken by that awful scourge. It must have seemed to many, besides the writer, that his conduct during that terrible epidemic marked him as a hero. Father Forestell was called away to take charge of the important parish of St. Basil, Toronto, in September 1925. Jovial, sympathetic, courageous, zealous, Father Forestell will, no doubt, long be remembered by the Catholics of the 'Burg.

#### Present Pastor

Finally in the fall of 1925 came the Rev. Luke Beuglet, C.S.B., a nephew of the late Father Renaud, to assume the direction of St. John the Baptist parish, Amherstburg. He, too, had been a great success in college work. He had also had some years' experience in parish work as a curate at Assumption Church, Sandiwich, and at St. Ann's, Detroit. Like his immediate predecessor he is one of the youngest pastors in his community. Blessed with a sound intelligence and constitution,



he also gives every evidence of possessing sound judgment. He resembles his late Rev. uncle in features and disposition and in that his aesthetic taste is highly cultivated. His surroundings must be immaculate and as beautiful as is reasonably possible.

He found some of the fences along the sides of the property and the barns and other buildings in the rear considerably dilapidated. It was not long before these were removed or repaired. The space between the road and the curb along the front of the property for several hundred feet, where the parishioners parked their cars on Sundays, was a veritable bog in wet weather. In a very short time he had spread truck loads of crushed stone over it making it splendid parking at all seasons.

### Repairs Needed

But the sorry condition of the church was a constant source of annoyance to him. It needed a new roof, the steeple needed painting, there was only one entrance and exit when there ought to be three to take care of the increasing number of worshippers, the interior sadly needed redecoration and some remodelling and there ought to be a new vestry and a convenient assembly room for church societies as the parish hall is several blocks distant.

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A less courageous pastor would have contented himself with making the repairs that were absolutely necessary, especially if he was already facing a heavy debt.

When Father Beuglet assumed charge of the parish there was an assessment upon it of nearly \$10,000 as its quota towards building the diocesan seminary at London, Ont. The repairs and improvements to the church would amount to about \$33,000 more. The situation looked formidable. However, the energetic pastor set to work and less than two years later he had reduced the assessment to \$2,000.

Then on the feast of St. Ann, July 26, 1927, he began work on the church. By Christmas 1927 there had been wrought a complete transformation. Up to date Father Beuglet has collected and paid out \$17,000. This is a record in financing in this parish. The present total debt on the parish is \$25,000. Within less than five years that will have disappeared at the present rate of payment.

### People Respond

Of course in the final analysis the credit for their praiseworthy showing is due to the generous response of the people, but while everybody saw the

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necessity of the present improvements, few were sanguine enough three years ago to think them possible of achievement. It is due to the faith, the initiative and untiring efforts of Father Beuglet that the enterprise has been brought to such a happy issue. Today the parishioners are justly proud of their really beautiful church.

Space will not permit a detailed account of what has been accomplished but the accompanying illustrations will convey some idea. However, one very important improvement was the enlarging of the sanctuary. This affords more room for the impressive carrying out of the majestic ceremonies of the liturgy.

Before concluding, acknowledgment should be made of the invaluable aid rendered to the pastor by the various societies of the church, to wit: the St. John the Baptist Society that gave all it had in its treasury; the Holy Name Society, the Knights of Columbus; the Ushers' Club; the Altar Society; and the Amherstburg branch of the Catholic Women's League. This last recorded society by its strenuous and persistent endeavors has already collected several thousand dollars.

#### Parish Grows

From what has been written concerning Father Beuglet's administration the

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impression might be formed that whereas he has beautified and enhanced the material edifice of the parish, he possibly neglected the spiritual edification of the flock entrusted to him. But, happily that is farthest from the truth. Perhaps never in its history has the parish given more evidence of sound faith and solid piety. Father Beuglet has indeed shown himself to be un bon pasteur to the French, a good pastor to the English and a soggarth aroon to all.

At the present time the Catholics of Amherstburg and vicinity number about two thousand, those attending the chapel at Harrow about two hundred, and those on Pelee Island about fifty.

### Work Of Sisters

No history of the Catholic parish of Amherstburg, however brief, could be considered satisfactory without some reference to the sisterhoods that have labored so generously, so loyally and so efficiently in its midst.

In 1854 the St. Joseph Sisters of Toronto established a foundation in Amherstburg, assuming charge of the parochial school. Their stay, however, was short. A year or two later they

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were replaced by the Grey Nuns of Montreal, who in turn handed the work over to the Sisters of the Holy Names, also of Montreal.

The first convent occupied in 1854 by the Sisters of St. Joseph and afterwards by the Grey Nuns was situated on Murray Street. It burned to the ground a few years ago. Before the Sisters of the Holy Names arrived a more suitable abode had been procured nearer to the church, and finally, as has been already recorded, Father Laurent built their present convent which occupies the block adjoining that on which the church stands. It was this convent that Father Ryan, C.S.B., enlarged in 1919.

The Sisters of the Holy Names came to Amherstburg on August 18, 1865, at the invitation of Father Laurent. The pioneers were but three in number, Sisters M. Ignatius, M. Matilda, and M. Alfred. They asked the blessing of the pastor on their work and that their convent be placed under the care of St. Joseph. That great saint has ever since shown himself a good patron to them. Today at least twelve sisters are required for the parish schools. The record of these Sisters as teachers has been one of eminent success. They have always enjoyed the fullest confidence of the people and the superiority of their work is openly recognized by all classes of citizens.

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Besides their arduous daily work in the class rooms they have been of inestimable assistance to the pastor in preparing the children for First Holy Communion and in training the boys to comport themselves with grace and decorum in the sanctuary. Of the many sisters who have at one time or another labored devotedly for the welfare of the children of the parish the name of Sister M. Prisca will stand out pre-eminently, perhaps for all time. She has spent herself unselfishly and most efficiently for the past thirty five years in the interest of the children of the parish. The writer is sure that her host of friends will be pleased to see this meagre modicum of praise herewith inscribed. Sisters M. Berthold and M. Helen are two more who have given at least a score of years to benefitting the children of this parish. But space precludes any further eulogy of these cherished sisters. Nor do they look for any early reward or earthly praise. They know that their reward will be eternal and they live and labor to merit the praise of God.

(History of St. John the Baptist Parish written by Father Vincent Donnelly and published in the Border Cities Star, Windsor, Saturday, July 7, 1928. Transcribed from a clipping in the General Archives of the Basilian Fathers)

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## CATHOLIC CHURCH TO START SOON ON BIG BUILDING PROGRAM

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Ursuline Women's College and Assumption University Plans Near Completion — At Least One Will Be Built This Year On Site of Western "U" — Will Cost Nearly \$250,000 Each.

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Redemptionist Fathers To Erect College  
On Dundas Street East

Plans for the buildings of the Roman Catholic colleges affiliated with Western University are nearing completion. One of these buildings will house Assumption College for men, now located at Sandwich, Ontario, the other will accommodate the Ursuline College for women which is already occupying temporary quarters in the city. Either building will cost, at a minimum, \$250,000, and together they will add a half million-dollar block of buildings to the new university which is arising on a campus ample enough to accommodate as large an educational institution as may be needed to serve this section of the Dominion.

Bishop Fallon, of the Diocese of London,

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in an interview, stated that plans for the Ursuline Women's College are well under way. The men's college, however, will probably not be erected until 1924.

But both college buildings — the one to be erected this year and the one to follow in the coming year — will be erected on grounds adjoining the main university campus and will follow precisely the style of architecture adopted for all the buildings under construction now or that will be erected later.

This style is known as simplified gothic, which lends itself, especially with such material as is being employed in the new college buildings similar to that used in Hart House, of Toronto University, to the creation of buildings of highest architectural excellence...

(London Evening Press, February 19, 1923. Transcribed from the clipping in the General Archives of the Basilian Fathers)

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## MIDNIGHT MASS

### Solemn and Impressive Ceremonay at Catholic Church Last Night

A most impressive and beautiful ceremony was that held at the Church of the Immaculate Conception last night, held in accordance with the Pope's decret that the end of the old century and the beginning of the new one be celebrated in all Catholic churches throughout the civilized world.

The chapel was beautifully decorated in honor of the occasion, the altar glittered in the rays of numberless candles and colored lights, as was also the Bambino or Christmas crib that has been on exhibition for some time and which has been so much admired by all who have seen it.

As the bells throughout the city announced that the old century was ended and the new begun, Rev. Father Hayes, assisted by Fathers Donnelly and Kelly as deacon and subdeacon respectively, began the services of the occasion which were interspersed with music from the excellent choir, the service being concluded with communion.

Father Donnelly, C.S.B., of St. Thomas College, Houston, preached an eloquent

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and inspiring sermon on "The Glories of the Church of Rome."

Rev. Father Hayes of St. Basil's College, Waco, who has been associated with Father Donnelly in the conduct of a most successful mission at this church during the past week, delivered a farewell address, full of thankfulness to God and congratulations to the church on the result of the mission, which, it is stated, has materially built up the church in this city.

(Corsicana Daily Sun, Texas, January 1, 1901. Transcribed from a newspaper clipping in the General Archives of the Basilian Fathers)

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## CLOSING OF CATHOLIC MISSION

Sunday was a red letter day with the Catholics of Clarksville. The services began with solmenn high mass at 10 a.m.

Solemn high mass is the most imposing ceremony of the Catholic Church. Three priests, robed in white and gold vestments, officiated at the altar, and the choir intones the most solemn music of the Catholic liturgy.

At the close of the imposing ceremony, Father Hayes delivered a logical, forceful and eloquent sermon "The Church and the Bible."

Long before 8 p.m. the church was crowded to its utmost capacity. At 8 o'clock Father Donnelly entered the sanctum and delivered one of the most eloquent sermons of the mission on the subject: "What Catholics Think of the Blessed Virgin — what homage they pay to Her." For an hour and a half he held his large audience spellbound by his logic, eloquence and reasoning. His proofs in favor of Catholic devotion to the Virgin were drawn from Scripture, tradition and reason, and it was evident from the attention of the hundreds of non-Catholics present that he was disabusing the minds of many false impressions they up to that time had held concerning this devotion of Catholics.

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One of the most pleasing features of the mission was the few words he addressed at the close to the non-Catholics of the congregation. He said he felt deeply grateful to and proud of the non-Catholics of Clarksville — he and his fellow priest has been up and down the State giving missions, but a more orderly, more respectful non-Catholics, more gentlemanly, more lady-like conduct they had nowhere met than in Clarksville.

Yesterday Fathers Hayes and Donnelly took the west-bound train to their respective homes, accompanied by the prayers of the Catholics of Clarksville and by the well wishes of those of our non-Catholic citizens who heard their discourses or became acquainted with them.

An ATTENDANT.

(The Clarkville Extension, Clarksville, Texas, April 22, 1902. Transcribed from a newspaper clipping in the General Archives of the Basilian Fathers)

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## ST. PARICK'S DAY IN DALLAS

### Greatest Celebration Of The Festival In The History Of Dallas

Editor Southern Messenger:

The celebration of St. Patrick's Day this year was the greatest in the history of Dallas, and was a surprise to even those who took active part in its preparation. A parade formed on Main street near the postoffice and marched to St. Patrick's Church, nine blocks away, where the rector, Rev. P.M. Donahoe, had made all preparations for the celebration of High Mass in honor of the Patron Saint. Mass was sung by Father Donahoe, assisted by Very Rev. J. Martinière, V.G., Rev. H.J. Baker of Waxahachie and Rev. G. Loeb of Cleburne.

The church was filled and the congregation listened to one of the most eloquent sermons ever delivered in this city. The music for the occasion was excellent, the following persons taking part: Sopranos — Mrs. Pillsbury and Misses Agnes McGrain, Pearl Williamson and Frances Louve; Altos — Mrs. A.R. Harper, Mrs. Hutcherson and Miss Corinne Angel; Tenors — Messrs. Dole, Daugherty and Treller; Bass — Mr. K.J. Leach.

Rev. V.I. Donnelly, C.S.B., of Laporte, Tex. (formerly of Waco) preached taking

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for his subject Rom. 1, 8. Father Donnelly spoke for an hour, did credit to himself, pleased his audience, and left words of truth behind that have already done and will continue to do much to make the faithful more persevering and lead others to seek the way to heaven, as is taught only by the Catholic Church.

Father Donnelly devoted a portion of his peroration to St. Patrick, and indeed it was timely, for there had been poison placed before the general public in this city concerning St. Patrick, and Father Donnelly's discourse puts to rest, without fear of contradiction, the fact that St. Patrick was the guiding star that led the Irish race out of the wilderness and to the only true Church.

Some eight or nine years ago, Rev. Seasholes, then pastor of the First Baptist Church of Dallas, delivered a sermon in which he clamied that St. Patrick was a Baptist, and ridiculed the claim on St. Patrick made by Catholics. This sermon was published in the scular papers of the city, copied and commented on by the organs of the various Protestant denominations, and in fact, led a host of badly informed persons to believe that Rev. Seasholes knew what he was talking about.

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To this day many refuse to acknowledge that St. Patrick was a Catholic. That portion of Father Donnelly's sermon relating to the Saint was published in the daily papers and has caused considerable talk and set people to thinking.

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The day closed with an entertainment at Phoenix Hall at night, at which Father Donnelly was induced to make an impromptu address. At this he also acquitted himself in the most admirable manner.

(The Southern Messenger, March 26, 1903. Transcribed from a newspaper clipping in the General Archives of the Basilian Fathers)





Each year we glance over the progress we have made, using the various steps as yardsticks for future achievements. We have watched the enrollment grow from an original 80 to over 579 regular students this year (910 if extension and summer registrants are added). We have seen the graduation class increase from a modest 22 to an anticipated 80, or more, for the 1962 Commencement. We have taken a kind of family pride as new buildings have risen. When UST was granted full accreditation, we experienced the thrill of a job well-begun. Our faculty has grown from an original nucleus of 4 Basilians and 7 lay teachers to a present 23 Basilians and 25 lay professors, making 48 faculty members now on campus.

The Basilian Fathers first came to Texas 60 years ago and for many years their sole activity was the operation of a high school in Waco, later St. Thomas High School in Houston. Next they spread into parish work where they serve at St. Anne's. Eventually there developed what has become almost a household word to so many, the Mexican Missions, where incalculable good is done in the farm areas of adjoining counties. Finally, 13 years ago, there took root the seedling of the present University of St. Thomas.



This year marks another milestone. The General Council of the Basilian Fathers has seen fit to open here, with Rev. John McManus as Moderator, a House of Studies for Scholastics to take college work prior to seminary studies. Housed in the former J.B. Earthman home, named St. Francis Hall for one of the Community's patron saints, are: a Junior, Mr. Vincent Dulock, CSB of St. Peter's Parish; 3 Sophomores, Mr. John Gorman, CSB of St. Vincent's, Mr. Brian Sweeney, CSB from Toronto, and Mr. Herbert Lindee, CSB of St. Anne's; 3 Freshmen, Mr. Larry Madigan, CSB of St. Vincent's, Mr. Don Rigamonti, CSB of Assumption parish, and Mr. Thomas Leman, CSB from Crosby. Not only to local relatives, sometimes termed the "Basilian in-laws", but to all the big and small benefactors of UST this is an historic step.

These lads coming here for their university degrees may, in all probability, return to staff some of the above-mentioned projects, bringing a closeness and unity that only a common experience can give. While now we have accommodation for only 7 Scholastics (6 of whom are Texans), it is conceivable that their number will increase as the Congregation grows and our facilities for caring for them are expanded.

We welcome this group to our campus, and in particular it is a pleasure to

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have them using the resources of the library which UST's friends have provided. We hope these young men will realize how we value their presence among us, and the institution's benefactors can feel gratified if the college years of these young Religious are full and rewarding ones, gearing them intellectually for a future ordination "pro populo" (for the people) as the liturgy of the Church specifies. By helping them, we are in reality securing the future of our children whom they may be serving before the decade is over. Until then, it is our privilege to serve them.

(FOLIO, published by the Library Associates, The University of St. Thomas, Volume 13, No. 2, December, 1961, Houston, Texas. Transcribed from a copy in the General Archives of the Basilian Fathers)

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Dorm to Open in '63  
October 17, 1962

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### DORM TO OPEN IN '63

On Friday, October 5, at 3:30 p.m. Father Lavery blessed and broke the ground for the new dorm, the first of ten proposed new buildings. Assisted by Mr. Joseph Myler, chairman of the Board of Regents and Jim Gullo, president of the Student Board of Governors, Father turned the first dirt with a chromium-plated shovel which is to be used at groundbreaking ceremonies for each of the proposed new buildings.

Located on the hill top of the upper campus, the 56,000-square foot building will house 200 students. Facilities will be arranged in suites with 2 students to a room and a bath between each two rooms constituting a suite. The ground floor of the dorm will serve as a lobby and general lounge and an adjoining wing on the ground level will ultimately serve as a connecting link to the second dorm, which is almost identical to the first and will be located immediately behind it. This one-story wing will house dining facilities.

The dorm is being financed by a self-liquidating 50-year federal loan from the Housing and Home Finance Agency. General Contractor is A. Friedrich & Son.

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Dorm to open in '63  
October 17, 1962

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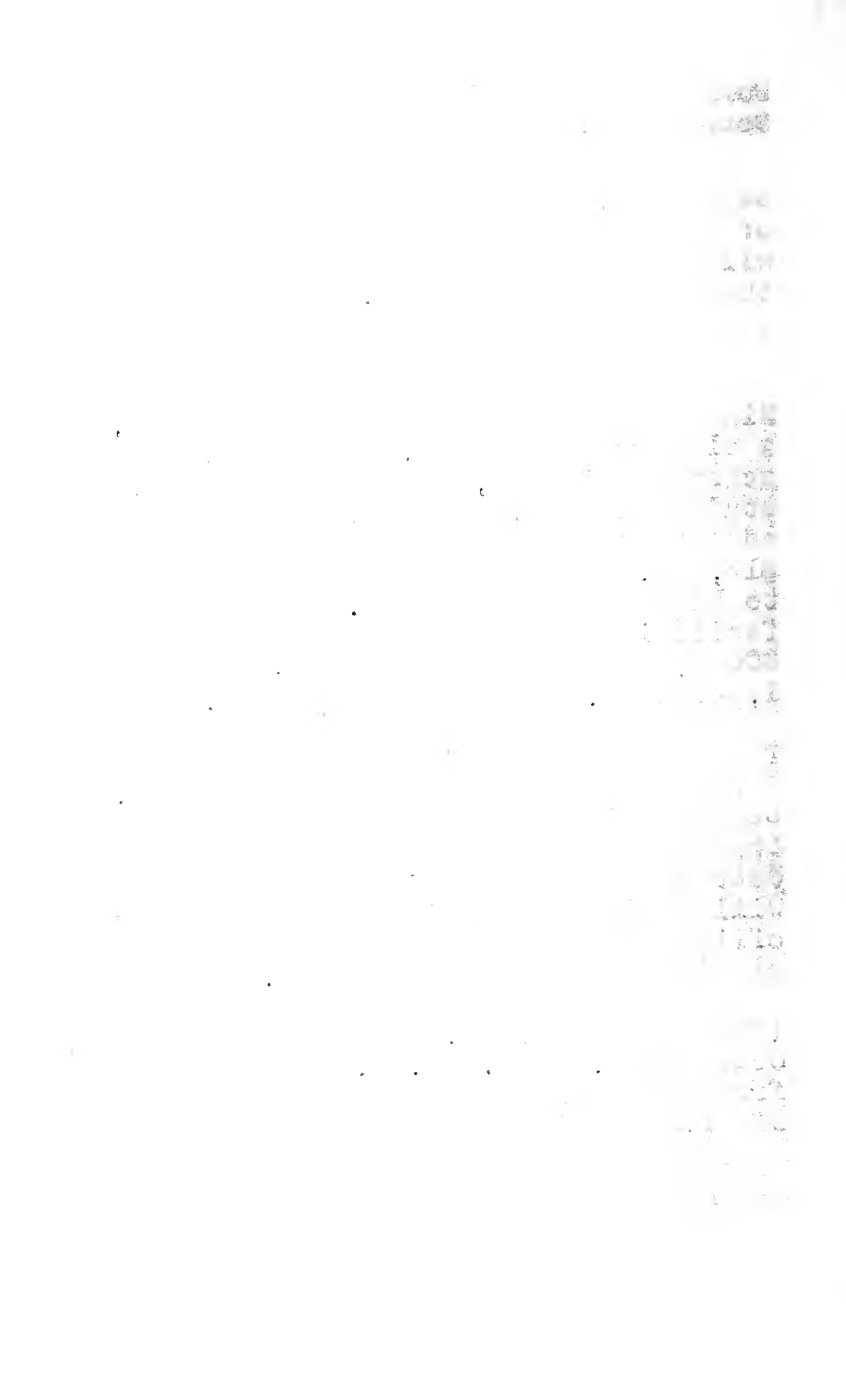
September, 1963 is the anticipated time of completion and it is hoped that it will be ready for occupancy as soon thereafter as possible.

### Further Programs Outlined

Nine other buildings — another dorm, a classroom building, gymnasium, science building, faculty residence, student center, library, chapel and education center — are planned in the \$12,000,000 development program expected to be completed by 1975. The expanded facilities are designed to accommdoate 800 to 900 students in 1964-65 and 1,200 to 1,400 students by 1970.

Two of these buildings have been planned for the present stage of development. Construction will begin this fall for the gym with an anticipated completion date in the fall of '63 and construction will begin next spring for the classroom office building with anticipated completion the following spring.

("The Pioneer", St. John Fisher College, October 17, 1962. No. 3. Transcribed from a clipping in the General Archives of the Basilian Fathers)



## A STRANGER IN CHURCH

By AubreyWice

"I was a stranger, and ye took me in".  
(Matt. 25,35)

Since English officially came into use in the Roman Catholic Mass this last week end, I wanted to hear what it sounded like.

My destination was an underground chapel, hidden away behind St. Basil's Church on the University of Toronto campus.

I almost needed a detailed map to find it and if I was going again, I'm sure I would have trouble getting there.

It was dimly lit, low-ceilinged place place that obviously hadn't been planned as a worship centre. But it certainly serves the purpose, and is well appointed and spacious. I counted 42 pews.

### Different

This wasn't the usual Mass of the average parish church. Not like the one my cab driver, a man in his 60s raved about. He said that the new Mass was terrific.

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University students pretty well filled the chapel, and their service was like something I've never seen before.

Before we started, a young man in open necked sport shirt laid out various articles around the altar. Then a girl explained some of the things that would be happening.

A few students had guitars and in a folk-song rhythm we sang various choruses.

One dramatic time was when the priest, Rev. B.T. Quealey, facing us from behind the altar, held the chalice and the large, round host above his head.

As he did guitars played and we all sang the famous three-fold Amen that churches of many faiths use.

### Soft Guitar

The guitars and the singing had a wonderfully reverent sound. I had never realized really until then how right the sound of a guitar is for worship. Soft and beautiful, it makes reflection of deeper things easier.

One chorus we sang was, Go forth and be at peace, my people. And as the worshippers went forward to receive Communion we sang The Lord is My

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Shepherd. In that folk rhythm, this old hymn had great beauty.

What I was conscious of all of the time was the way we all were involved in this worship. Some of the students said prayers on the spur of the moment.

There was a time when anyone could ask a prayer for anyone. First it was for living people, then those who had died.

My throat caught as a young fellow in my row simply said, "for my mother and father", as the prayers for the dead were being received.

#### Pew To Pew

The traditional kiss of peace, now only given at the altar in a high mass, was passed on to all. One person placed his hands over another's, and gave a holy greeting, such as the Lord be with you, and so it went, from pew to pew.

At the beginning, the worshippers picked up a host from the back of the room and in procession, took it to the altar and put it on a plate held by the priest, as the guitars played and we sang.

Again, in procession, they went to receive Communion, standing, not kneeling, and afterwards, all gathered around the altar, standing in silent prayer.

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### Togetherhness

It really brought everyone close together in this worship service. Then with a low bow, all departed.

This had tremendous impact and made me realize how right this religious drama was for this generation.

Fr. Quealey, a heavy-set, rugged, easy-going priest who speaks the students' language, "this chunk of Scripture... Peter didn't know what this body and blodd bit was", is doing his church and the students a wonderful service in encouraging their efforts to make the Eucharistic riete more meaningful.

As he said, the Christian life is a hard life, so I say, if it can be made more attractive, more power to them.

(Transcribed from a newspaper clipping in the General Archives of the Basilian Fathers. A Stranger in Church, was a regular feature in the Toronto Telegram, written by the religious editor, Aubrey Wice. This instalment was published on March 8, 1965. Father Michael Quealey was in charge of this Mass, not his brother Brian as reported in the article)

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AT THE RECEPTION in Brennan Hall for the St. Michael's College Centenary on Sunday afternoon last different groups of college representatives took turns on the receiving line. No one group had the endurance to stand up for over three hours and meet the more than two thousand guests. The above photograph by Sam Cusimano shows the receiving line for the first hour of the reception. Left to right: Rev. W. Roach, C.S.B.; Rev. T. MacDonald, C.S.B.; Rev. H. Carr, C.S.B.; the Hon. Charles McTague, Q.C.; W.J. Bennett (Ottawa); Mrs. C.E. Knowlton; Rev. H.B. Regan, C.S.B.; Very Rev. E.J. McCorkell, C.S.B.; Very Rev. L.K. Shook, C.S.B.; Mr. Bud Brennan.

(Canadian Register, October 1952.  
Transcribed from a clipping in the  
General Archives of the Basilian Fathers)

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CENTENNIAL SERMON FULFILLS CLASS  
PROPHECY; ACCURATE PREDICTIONS ON  
OTHER KEY FIGURES

(Special to the Canadian Register)

When the Most Rev. Ralph Hubert Dignan, Bishop of Sault Ste. Marie, mounts the pulpit in St. Michael's Cathedral Sept. 29 to give the centenary sermon at the Solemn Pontifical Mass celebrating St. Michael's College hundred years in Toronto his thoughts will likely be far from a light-hearted verse penned some forty-one years ago:

"Dimly I see in some cathedral great,  
In pontifical robes and with stately ways,  
A man whose name I need not here relate,  
Though Hubert we called him in college  
days."

W.L. Murray, to whom fell the task of writing the prophecy of the class of 1911 apparently possessed an unusual insight into the future, for his predictions, tossed off likely at the last minute and half jokingly, as are most class prophecies and class wills, were almost totally correct. The author himself, a member of the class of 1912, later became parish priest at Campbell's Bay, Quebec, and died March, 1937. He was

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awarded the Military Cross during the first World War.

THE EXCURSIONS INTO THE FUTURE were begun with the appropriate and solemn trappings:

"Hush! some Prophetic Spirit bids me  
contemplate  
The future, which I already fain would  
know;  
Of how this noble class their names  
will make  
And in life's battle their sterling  
worth will show."

Bishop Dignan was not at the time in the seminary, nor was another member of the class whose prophecy was equally accurate. A second graduate, editor of the school yearbook, active in sports and debating, and author of a poem, "Ave atque Vale", which appears in the yearbook on the page opposite the prophecy, rated the following verse:

"The scene passes, and with it the  
cathedral great,  
Before me stands a place whose memories  
are sweet;  
Alma Mater, I greet thee, ere it is  
too late,  
And President McCorkell, you I also  
greet."

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Father Murray's crystal ball was apparently able to tell him that Edmund J. McCorkell would some day be superior of the college at which he was then a student. Today, of course, he is the Superior-General of the Congregation of St. Basil of which he was not then a member.

ANOTHER ALUMNUS of the 1911 class, the second to graduate both from St. Michael's College and the University of Toronto, fulfilled the part assigned him in the prophecy:

"Then up to New Ontario I am wafted far;  
What I see here in Sudbury's hall of  
fame  
Is neither gold nor silver, nor nickel  
bar,  
But a man — the pride of the North —  
Judge Mulligan by name."

Lawyer Bernard Patrick Fitzpatrick's career in his home town of Brockville was charted too:

"Next I behold a mansion grand in  
Brockville town,  
And in it a lawyer, his wife and  
children three;  
Who is this little man of such great  
renown?  
I should have known, he is B.P. Fitz-  
patrick, B.A., Q.C."

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FATHER H.S. BELLISLE, who in his college days was noted both as a "disciple of St. Thomas" and an ardent football and hockey player, later became superior of the college. His prophecy reads:

"Gently the Spirit for me reveals, in  
    life another course,  
Wherein I see a lecture hall filled with  
    young men;  
Harry Bellisle upon the platform stands  
    in eloquent discourse,  
On subjects no other hand but his has  
    learned to pen."

"Once more I delve into the future, and  
    with anxious heart I wait,  
To see what wonders till are there in  
    store for me;  
I behold a parish church, with the  
    pastor at the gate,  
And my heart grows glad when I recog-  
    nize Charlie of S.M.C."

How many would recognize there Father Charles Edward Coughlin, the "radio priest" of Detroit, whose "parish" has grown to a size undreamt of by Father Murray.

The young Pembroke prophet, who spent the years between 1906 and 1912 at St. Michael's, had, of course, no notion of the accuracy of his foretellings, and he concluded with this verse:

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"From my reverie I now with lingering  
sadness 'wake,  
And wonder if all this ever will be  
done;  
If that which I pictured shall be the  
fate  
Of this gallant graduating class of  
'onety-one'."

(Canadian Register, September 1952.  
Transcribed from a clipping in the  
General Archives of the Basilian  
Fathers)

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TWENTY-THREE MEMBERS OF EPISCOPATE AT  
CENTENARY PONTIFICAL MASS

There was a scene of utmost magnificence in St. Michael's Cathedral, Toronto, on Monday morning for the Pontifical Mass in celebration of the centenary of St. Michael's College. Weather with warm sunshine made possible a stately procession of prelates and clergy from the Cathedral Palace on Church Street along Shuter and Bond Streets to the west door of the Cathedral. This outdoor procession included His Eminence Cardinal Mooney, Archbishop of Detroit and all the visiting Archbishops and Bishops.

His Eminence Cardinal McGuigan, who was celebrant of the Mass, and all the clergy with parts in the ceremonies in the sanctuary entered the church in procession direct from the sacristy. The music of the Mass was rendered by the Cathedral Schola Cantorum under Msgr. Ronan and from the "Ecce Sacerdos Magnus" at the beginning to the "Te Deum" at the end was worthy of the glorious ceremony.

Graduates All

Those assisting His Eminence during the Mass were all graduates of St. Michael's. Rt. Rev. E.M. Brennan, P.A.,

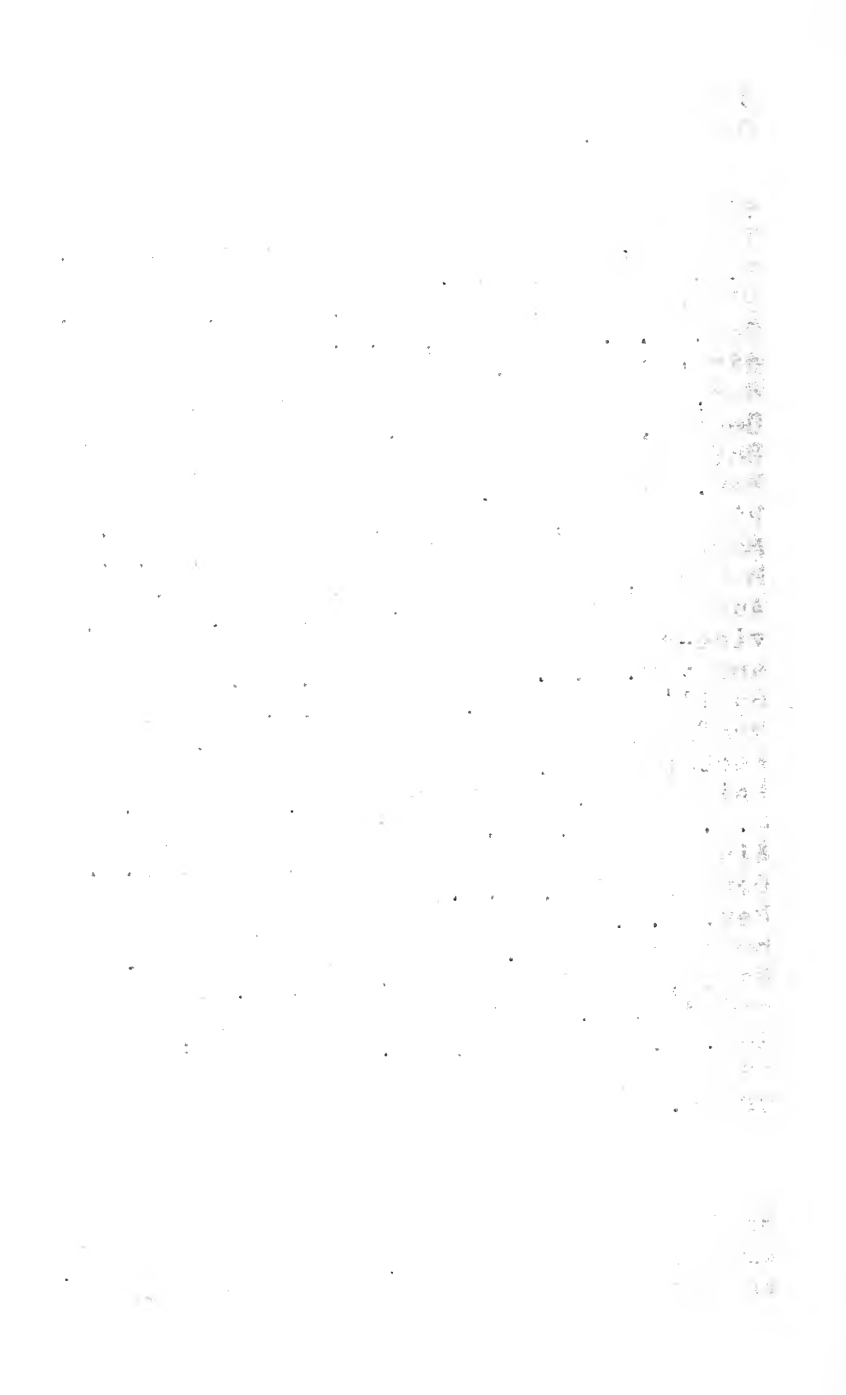




vicar-general of the Archdiocese of Toronto, was assistant priest; Rt. Rev. T.J. Crowley, D.P., pastor of Precious Blood Church, Sault Ste. Marie, and Rt. Rev. L.M. Foristal, D.P., spiritual director of St. Peter's Seminary, London, were deacons of honor; Rev. Walter Gonter, pastor of St. Aloysius Church, Buffalo, was deacon of the Mass, and Rev. Blake Ryan, principal of Cathedral High School, Hamilton, was subdeacon. Masters of Ceremonies were: Rev. B.J. Mahoney, professor of Liturgy, St. Augustine's Seminary; Rev. R.B. Clune, vice-chancellor of Toronto Archdiocese, and Rev. R.J. Scollard, C.S.B., St. Basil's Seminary. Rev. R.J. Roney, Renfrew, was thurifer; Rev. W.B. Kerr, rector of St. Augustine's House of Philosophy, was bookbearer, and Rev. J.R. Rowell, St. Mary's Cathedral, Kingston, was candlebearer. Rev. T.M. Doran, Utica, N.Y., was crozier bearer; Rev. P.A. Rossettis, Toronto, mitre bearer; Rev. P.B. Hussey, Sault Ste. Marie, gremial bearer; Rev. G.B. Breen and Rev. G.W. O'Brien, Toronto, acolytes; Rev. J.V. Keating, St. Augustine's Seminary, carried the metropolitan cross.

### Episcopal Visitors

Besides His Eminence Cardinal McGuigan, Archbishop of Toronto, who pontificated, the following members of the Hierarchy



assisted at the Mass: His Eminence Cardinal Mooney, Archbishop of Detroit; the Most Rev. A. Vachon, Archbishop of Ottawa; the Most Rev. J.A. O'Sullivan, Archbishop of Kingston; the Most Rev. Maurice Roy, Archbishop of Quebec; the Most Rev. Michael C. O'Neill, Archbishop of Regina; the Most Rev. H.R. Dignan, Bishop of Sault Ste. Marie; the Most Rev. M.M. Johnson, Bishop of Nelson; the Most Rev. J.F. Ryan, Bishop of Hamilton; the Most Rev. Gerald Berry, Bishop of Peterborough; the Most Rev. W.J. Smith, Bishop of Pembroke; the Most Rev. I. Borecki, Bishop of Ukrainian Diocese of Eastern Canada; the Most Rev. A. Jordan, O.M.I., Bishop of Prince Rupert; the Most Rev. C.L. Nelligan, Titular Bishop of Fenice; the Most Rev. L.P. Whelan, Auxiliary Bishop of Montreal; the Most Rev. B.I. Webster, Auxiliary Bishop of Toronto; the Most Rev. A.B. Leverman, Auxiliary Bishop of Halifax; the Most Rev. D.A. Cunningham, Auxiliary Bishop of Syracuse; the Most Rev. M. Tessier, Auxiliary Bishop of Ottawa; the Most Rev. J.A. Burke, Auxiliary Bishop of Buffalo; the Most Rev. A. Belleau, O.M.I., Vicar Apostolic of James Bay; the Most Rev. Dr. Blanchet, Rector of the Institut Catholique, Paris, France; the Rt. Rev. Abbot Strittmayer, of St. Vincent's Archabbey, Latrobe, Pa.

(Canadian Register, October 4, 1952. Transcribed from a clipping in the General Archives of the Basilian Fathers.)

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## SEMINARY COLLEGE STUDENTS TO ATTEND ST. JOHN FISHER CLASSES NEXT YEAR

Students for the priesthood in the Rochester Diocese will spend four of their twelve years of study at St. John Fisher College, Bishop Kearney announced today.

The plan is scheduled to get underway with the academic year beginning in September 1965.

The Bishop said the far-reaching decision was made "to meet the increasing educational requirements of the clergy of the modern world."

He said the "seminarians at college" plan "not only serves to ease the increasing burden of providing for a complete education for our future priests but also provides them with a closer relationship with the laity — with whom and for whom they are to work for the remainder of their priestly lives."

According to the Bishop's announcement, seminary studies will be made on a "four-four-four" basis instead of the present "six-six" — four years high school at St. Andrew's Seminary, four years college study at St. John Fisher College and four years theological study at St. Bernard's Seminary.

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At present St. Andrew's adds two years of college to its high school course and St. Bernard's completes the remaining two years of college prior to theological studies.

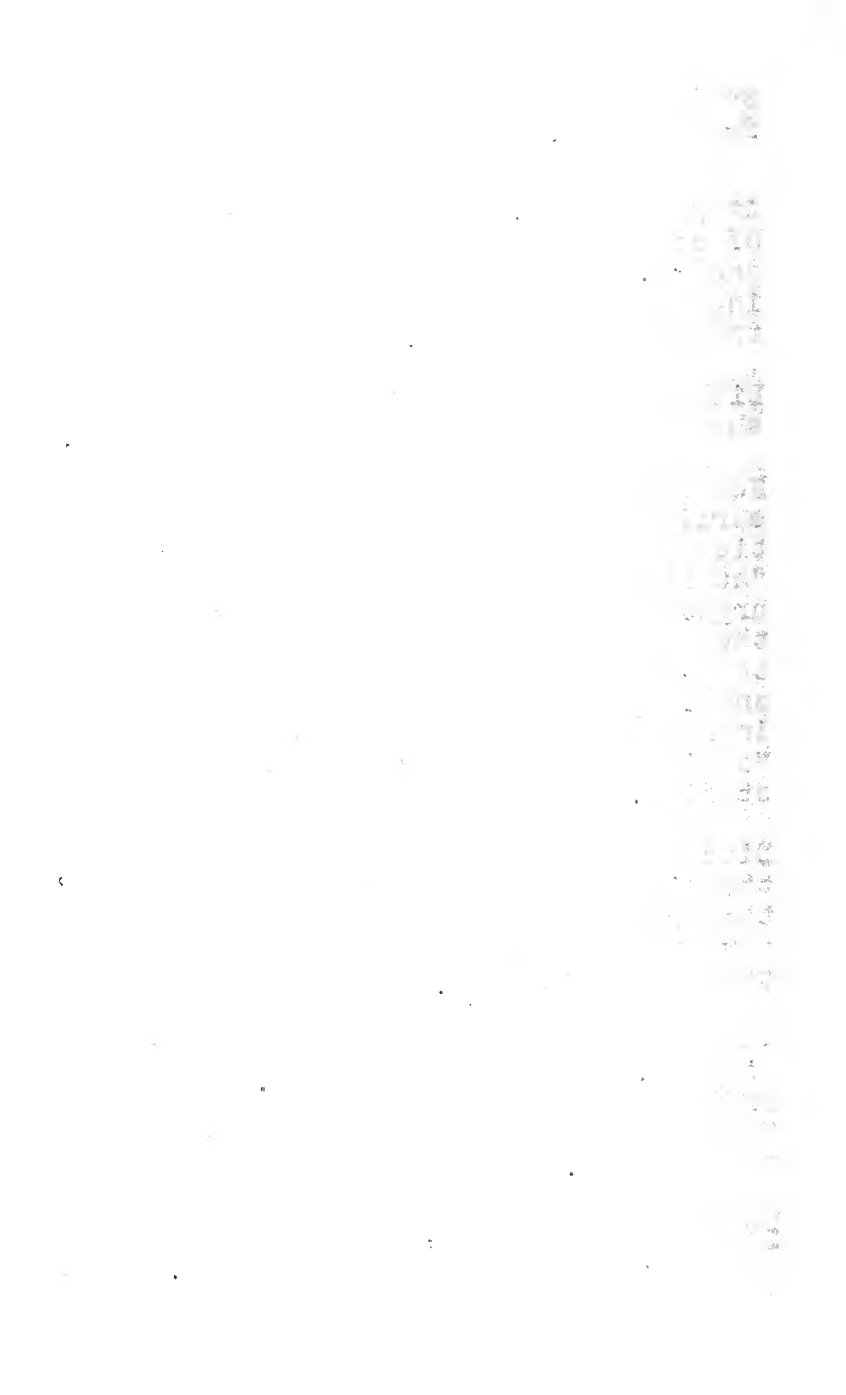
Bishop Kearney explained the facts which shaped the decision to make the change.

New York State education authorities earlier this year reported that faculties at both seminaries were working "at the limits of human endurance" and urged that faculties and facilities at the two schools be increased to meet the needs of rising seminary enrollments and to provide a more varied curriculum in keeping with present day trends to "a wide diversification in college studies."

Diocesan officials probed for solutions, the Bishop stated but inevitably faced the problem of how to finance and staff a vastly expanded college program at the two seminaries.

The State authorities proposed a link with St. John Fisher College. College officials there welcomed the idea as "mutually beneficial" to both Diocese and College.

Deatils of the plan, according to Bishop Kearney, have yet to be finalized. Present tentative plans indicate seminarians





will be enrolled as "regular students" — to attend college classes with other students at the College, they will commute from their homes or from the seminary.

Future arrangements may include a residence for them at St. John Fisher College.

Father Charles J. Lavery, president of the nearly 1,000 student college, said enrolling the seminarians "will strengthen our student standards and provide an interesting and beneficial challenge to our faculty."

In making the announcement — which marks the first major change in seminary education in the Rochester Diocese since Bishop Bernard J. McQuaid established St. Andrew's Seminary in 1870 and St. Bernard's Seminary in 1893 — Bishop Kearney voiced his gratitude to diocesan, college and state officials who hammered out the cooperative plan after a series of more than 40 meetings during the past three months.

"We are indeed very grateful to them for the many long hours of serious consideration they gave to the education of our future priests", Bishop Kearney said.

He and Father Lavery also issued the following statements:

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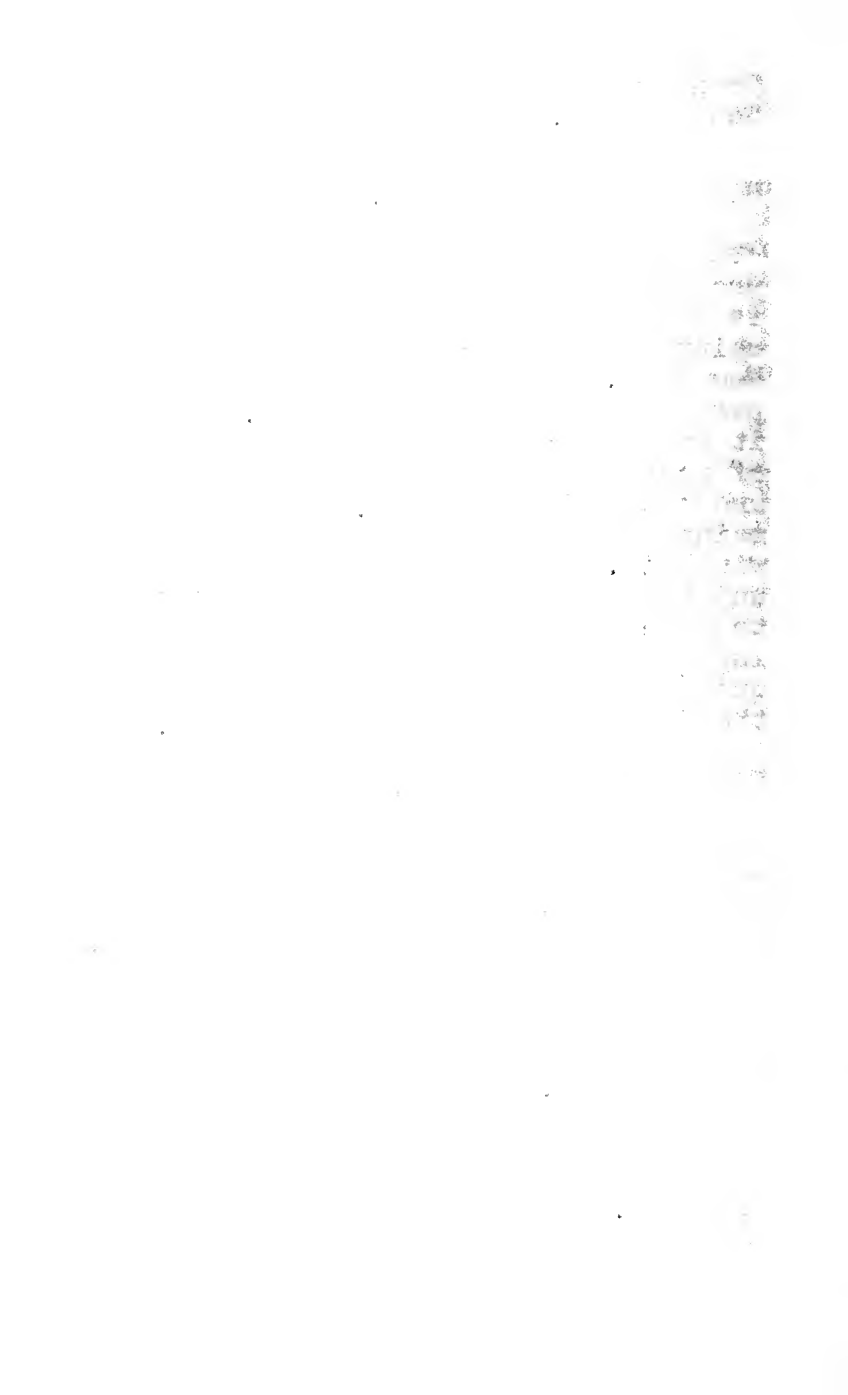
Bishop Kearney stated:

"The new arrangement of the educational program of students for the priesthood is absolutely necessary if we are to maintain certification in the State of New York. What was acceptable in the past is no longer acceptable. While it may be true that many of the demands of accrediting agencies are arbitrary and often unreasonable, the fact remains that they have power to grant or withhold. We owe it to our students and to their future responsibilities to give them the least cause for feeling that their preparation is inadequate and therefore not recognized by the State Department of Education."

Father Lavery stated:

"The decision of Bishop Kearney to transfer his college students to the campus of St. John Fisher College has been accepted by the Board of Regents, the Faculty and Administration with enthusiasm and at the same time with a realistic appreciation of the problems involved in a move of such historic significance."

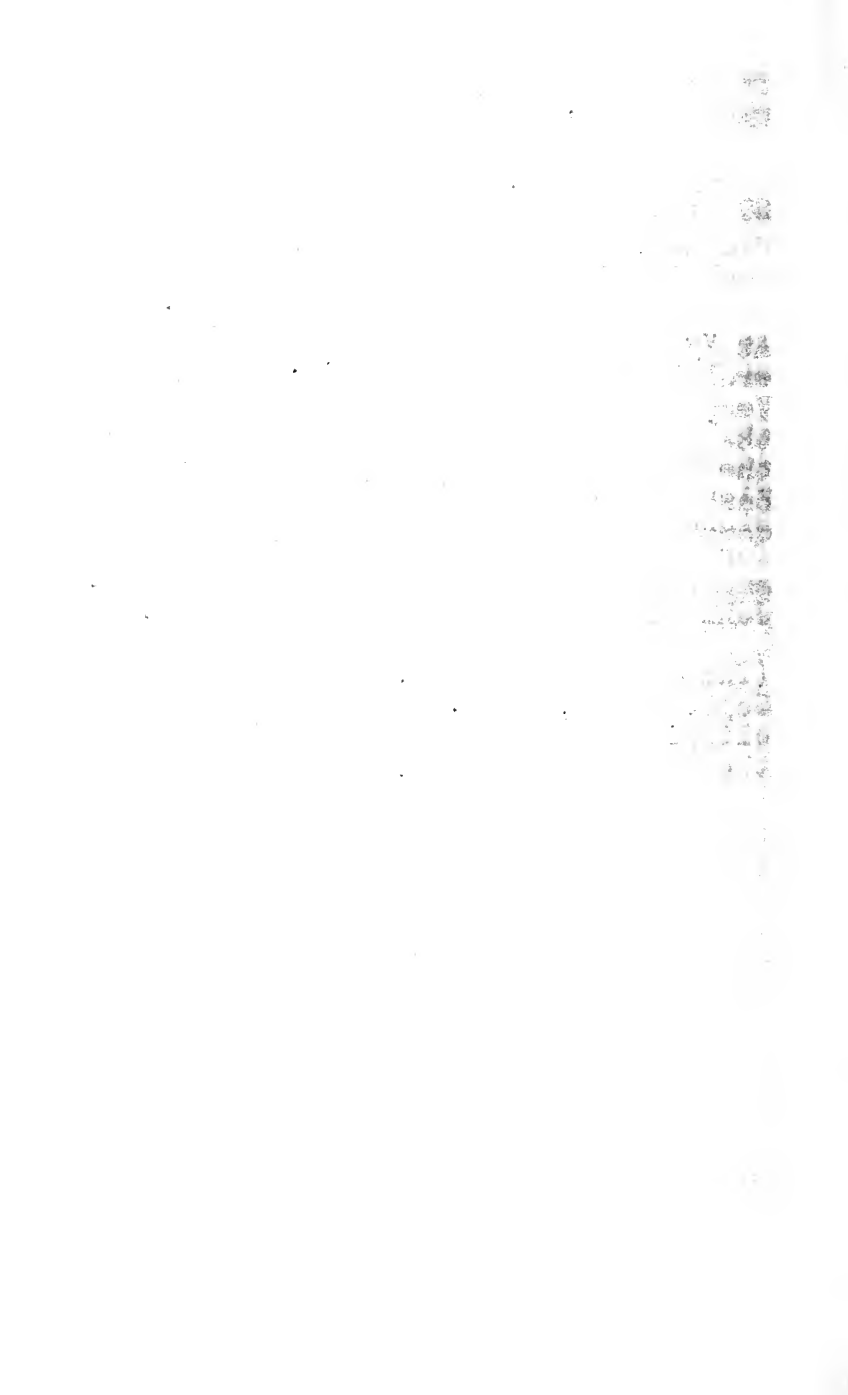
The College is in the midst of a development program for a student body of 1200 students. The diocesan students shall be able to participate as regular students in the academic and cultural life



of the College. Their education, side by side with the lay students and by a faculty, lay and religious, is very much in line with the directives of the Popes and the Vatican Council. It is very much in accord with the spirit of the Ecumenical movement.

It is the hope and prayer of the entire Administration and Faculty of St. John Fisher College that this decision of Bishop Kearney shall be most fruitful for the life of the Church in Rochester and for the entire community which St. John Fisher College seeks to serve.

(The Courier-Journal, Rochester, September 3, 1964. Transcribed from a clipping in the General Archives of the Basilian Fathers)



St. Basil's Seminary Auxiliary 140  
March 6, 1948

ST. BASIL'S SEMINARY AUXILIARY FORMED  
AND WILL HELP BUILD NEW CHAPEL

At the invitation of the superior general of the Congregation of St. Basil, Very Rev. Edmund J. McCorkell, C.S.B., the mothers and sisters of Basilians in the Toronto area recently formed a St. Basil's Seminary Auxiliary. An executive committee was elected as follows:

Chaplain, Rev. E.J. Lajeunesse, C.S.B.  
President, Mrs. W. Alex Walker.  
Vice-President, Mrs. C.P. Egsgard.  
Secretary, Miss Helen O'Loane.  
Treasurer, Miss Camilla Mulvihill.  
Councillors, Mrs. Fred G. Black, Mrs. S.J. Faught, Mrs. Edward Flanagan, Mrs. C.J. Lavery, Miss Catherine LeBel, Miss Ellen Mallon, Mrs. C.H. Regan and Miss Anne Thomson.

A meeting of the executive committee was held in the Library at St. Michael's College, on Sunday, Feb. 22. Father McCorkell addressed the meeting and, after recalling that it was nearly a hundred years ago since the Basilian Fathers came to Toronto, said they were planning to erect a new seminary building. God has been pleased to bless the work and had given the community many vocations in recent years. A particular need is for a new chapel, which is the

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St. Basil's Seminary Auxiliary  
March 6, 1948

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heart of every seminary. Plans had been drawn for the seminary and it was hoped that the building would commence in 1949. The furnishings of the chapel are to be the work of St. Basil's Seminary Auxiliary.

A complete membership list of close relatives of the Basilian Fathers is to be compiled.

(Canadian Register, March 6, 1948.  
Transcribed from a clipping in the  
General Archives of the Basilian  
Fathers)

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## ST. THOMAS HIGH SCHOOL IN ITS NEW SETTING

In a magnificent setting of trees the new buildings of St. Thomas High School, located on the banks of the Buffalo Bayou, is one of the most impressively beautiful structures in the Southwest. Operated by Priests of the Congregation of the Fathers of St. Basil, St. Thomas has been an important factor in education in Houston for more than 40 years. Playing fields in the rear and the stadium at the right, have seen many a hard fought battle. Here is a scene which will linger always in the memory of St. Thomas graduates. (This aerial picture by Don Steffer of Houston).

The main entrance to St. Thomas High School has striking beauty. The towering pillars of Cordova shell limestone form a rotunda faced by long windows — a modern note played upon an ancient architectural theme with brilliant success.

Typical bedroom, of which there are 24 in the residence. Severe simplicity does not detract from the attractiveness of these bedrooms. The desks and bookstands were furnished by the Imperial Desk.

Community and recreation room of the residence. A place for relaxation and

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comfort. The furniture is walnut and the Bank of England chairs were manufactured by B.L. Marble Chair Company of Buford, Ohio.

The chapel at St. Thomas furthers the idea of religion in education, visited frequently by students throughout the day, its simple dignity creates an atmosphere of peace and comforting strength.

Lecture room. This room is typical of the care with which selections of equipment and furniture has been made, so that St. Thomas may offer its students every facility for the furtherance of their education through the high school grades. Double roller window shades of new greytone cloth were manufactured by the Forse Corporation of Anderson, Ind. (Pictures by courtesy of Southern Office Furniture Company)

Chemistry laboratory furnished with the very newest equipment for the teaching of high school chemistry, by Leonard Peterson Company of Chicago Ill. (Pictures by courtesy of Southern Office Furniture Company).

The cafeteria is light and airy, has plenty of room for everyone and serves excellent food prepared with the most modern of kitchen equipment. (Pictures by courtesy of Southern Office Furniture Company).

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St. Thomas High School  
November 30, 1940

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The library is a bright and cheerful room lined with book shelves where students find it a pleasure to do their research work. Library tables and chairs were furnished by the Imperial Desk Company of Evansville, Ill., library chairs by the Jasper Seating Company of Jasper, Ind., lighting fixtures in the library and throughout the school were furnished and installed by J.S. Copeland Electric Company of Houston. Venetian blinds by the National Venetian Blind Company of Houston. (Pictures by courtesy of Southern Office Furniture Company)

A typical classroom. Accommodations for more than 600 students are provided in the various classrooms of St. Thomas High School. Modern classroom table arm chairs were furnished by the...

Father Higgins, principal of St. Thomas High School, at the public address system, through which he may talk or listen to any classroom, or can throw the entire school together for lectures. Important broadcasts are also brought in over the public address system and can be relayed to any or all classrooms.

(Captions for a picture feature in the Houston Chronicle, November 30, 1940. Transcribed from clippings in the General Archives of the Basilian Fathers)

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## LOCAL PRIEST TAKES POST IN CANADA ARMY

Father Lowrey of St. Thomas High To  
Leave This Week To Become Chaplain.

One of Houston's best-loved and most colorful priests, a familiar figure in sports and educational circles for 15 years, will leave this week for Canada, there to become a chaplain in the Canadian Army.

He is the Rev. Robert E. Lowrey, C.S.B., of St. Thomas High School.

Many Houstonians both Catholic and non-Catholic who have never attended St. Thomas have become friends of the soft-voiced, sandy-haired little priest since he came here from his native Canada in 1926. And many who have never met him will remember him as the flashing center on Houston's Texas League ice hockey champions of more than a decade ago. Others know him as the father of school-boy ice hockey in Houston.

### Sought Post In United States

Father Lowrey returns to Canada only after failing to get into the army of this nation. He applied some time ago for a position as chaplain in the United States army but was rejected because he is still a Canadian citizen.

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"I never had taken out my papers because I was here only on a year-to-year basis" Father Lowrey said on Monday as he packed his belongings, including his skates and the uniforms in which he played hockey. It never bothered me until I tried to get in the army.

"I hate to leave Houston", he continued, "The people here have been awfully good to me."

As he followed family tradition in becoming an outstanding hockey player, however, so is Father Lowrey following the family tradition in going into the Canadian army. Of his five brothers, four were professional hockey players. Of the same group, three now are in Canada's army — two in England and the third in Ottawa.

### Born In Ottawa

In December 1925, Father Lowrey was ordained and the next year he was sent to Houston to teach civics and history.

When he arrived in Houston he also was made coach of the football team at St. Thomas. He was football coach for five years and at the same time was busy organizing ice hockey teams. For a year after his arrival he played in the Texas Ice Hockey League and was instrumental in its march to the championship.

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As an ice hockey coach, Father Lowrey found it necessary to start work with boys who never had played, most of whom had never even been on skates.

"I sort of had to help organize some other teams so I would have somebody for my St. Thomas boys to play", Father Lowrey says.

Many persons can recall seeing the St. Thomas team outclassing some rivals — and then seeing Father Lowrey gather the opposition about him at half-time to help them iron out the mistakes they had been making during the first half.

A lover of football, Father Lowrey is somewhat unorthodox in his attitude toward the college game.

### Colleges Rapped

"I tried to teach my boys not to play college football", he says. "Most of those colleges just gyp the kids. They give them some kind of a degree that's not worth a hoot, and turn them out with a busted knee and no education. They capitalize on these boys and kid them that they're getting an education.

If a boy wants to go to college he should go to study, Father Lowrey says. If he wants to play football he should

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do it professionally and get at least some return for his services.

"I guess that's not a very popular viewpoint", he says. "I think it's right, though."

Since 1926 Father Lowrey has been away from Houston only one year, that was in 1934-35 when he taught at Catholic Central High School in Detroit.

During his last year at St. Thomas he took on a new job — that of baseball coach.

"We won no games", he says wryly.

In spit of that, however, and in spite of the fact that he will be able to see more ice in Canada in a week than he would in Houston in a decade, even in spite of the fact that his baseball team won no games, Father Lowrey would like to coach the boys another year.

"Of course, I want to do what I can in the army", he says. "But we might win a game this year."

(The Houston Chronicle. November 10, 1941. Transcribed from a clipping in the General Archives of the Basilian Fathers)

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## PRESS BOX BY DICK FREEMAN

Here's word from an old friend, Father Robert E. Lowrey, former athletic director at St. Thomas and now Captain Lowrey, chaplain with the 29th Canadian Armored Regiment in England.

Father Lowrey, who numbers his Houston friends by the thousands, wrote a long letter to Gerald Studdert on the anniversary of his entry into the service, November 12, and it has just arrived here.

He spent six months in Canada, saw a lot of hockey, his favorite sport, and got into some games himself. He coached a team himself for a while in Canada.

In Nova Scotia he took charge of the Catholics in the Third Brigade of the Fourth Canadian Armored Division.

### London Took Smacking

"The four regiments in the brigade are made up mostly of Western lads and they are really fine ones", he said. "Mostly cowboys from Alberta, there are many who remind me of the Texas boys.

Father Lowrey has been in England for three months.

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"I have been up to London a few times and found the city a little bit old after Houston. I can not tell which is the bombed part and which is just old. But it really took a smacking.

"The people are used to the alerts now and carry on without paying much attention to them.

"The great air force is doing a marvelous job of keeping them out. They have really saved us and I believe they are better than the others now.

"I see a lot of American soldiers in London but so far have met none that I know. I usually ask them where they are from. Most of them have heard of Texas — some even know Houston is down there."

Father Lowrey reports that it "takes a lot of money" to get around. He saw Bob Hope and Bing Crosby in the Road to Morocco the other day and it cost 10 shillings, six pence, or \$2.48 in Canadian money.

(Houston newspaper, December 1942?  
Transcribed from a clipping in the  
General Archives of the Basilian  
Fathers)

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FRANKLY SPEAKING BY MORRIS FRANK

Just a Regular Fellow So Morris Finds  
Father Lowrey

I had a long chat with Father Robert E. Lowrey Wednesday afternoon out at St. Thomas school and I discovered the regular fellows are not always the guys you find at the lodge meeting, after all. Father Lowrey is one of the most interesting fellows I have "listened" to in a long time.

A former football player, a hockey coach, and even a onetime newspaper man, the genial father can keep up a running fire of conversation that would put to shame even the most verbose of the Downtown Quarterbacks, who at best are versed on only one or two subjects.

When you talk with Father Lowrey, you are impressed with not only his earnestness but the human angle at which he can see things.

The Father, who has been in Houston for 13 years, has a keen sense of humor.

A brilliant hockey player and now coach of the St. Thomas team, Father Lowrey was a teammate of Andy Anderson, the Houston Press sports editor, when he first came to Houston.

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"I had been playing hockey in college and wanted to continue", Father Lowrey explained, "so I joined a team with Dr. Bill Lapat, Ed. Fretz, Ed. Berry and some other fellows."

Father Lowrey related that in order for the bishop not to know that he was playing on the team, he gave only his first name to the newspaper reporters.

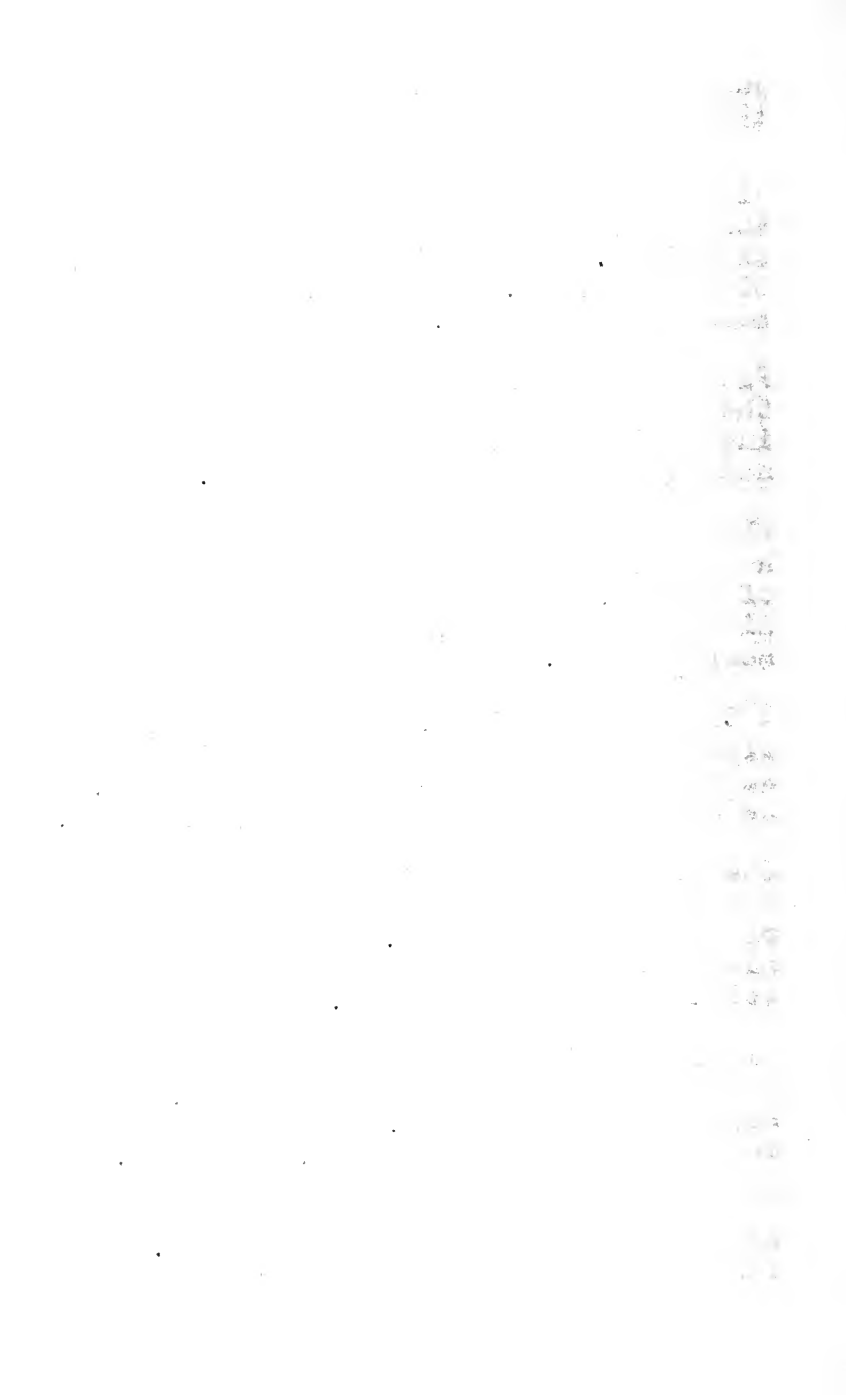
When we pointed out that if the bishop had discovered that he was a teammate of Andy's, it would surely have meant his discontinuance, the Father had a hearty laugh.

A Canadian by birth, Father Lowrey, after attending high school in Toronto, went to Assumption College in Windsor. He also studied his theology in Toronto.

One of Father Lowrey's six brothers is a newspaper man, being managing editor of the Ottawa Journal. It was with him that Father Lowrey did a brief stint as a newspaper man.

"I guess this life is a little different from that of a newspaper man", Father Lowrey grinned, "but we don't look down on newspaper men, you know."

Father Lowrey's favorite topic is the rough and tough game of ice hockey. Three of his brothers were professional





ice hockey stars and one of them, Ed Lowrey, is now coach of the University of Michigan team.

Being that he was so closely connected with athletics and after all considering the fact that I had done considerable travelling with guys like Jimmy Delmar, I asked the Father how he responded to a tough decision by the umpires.

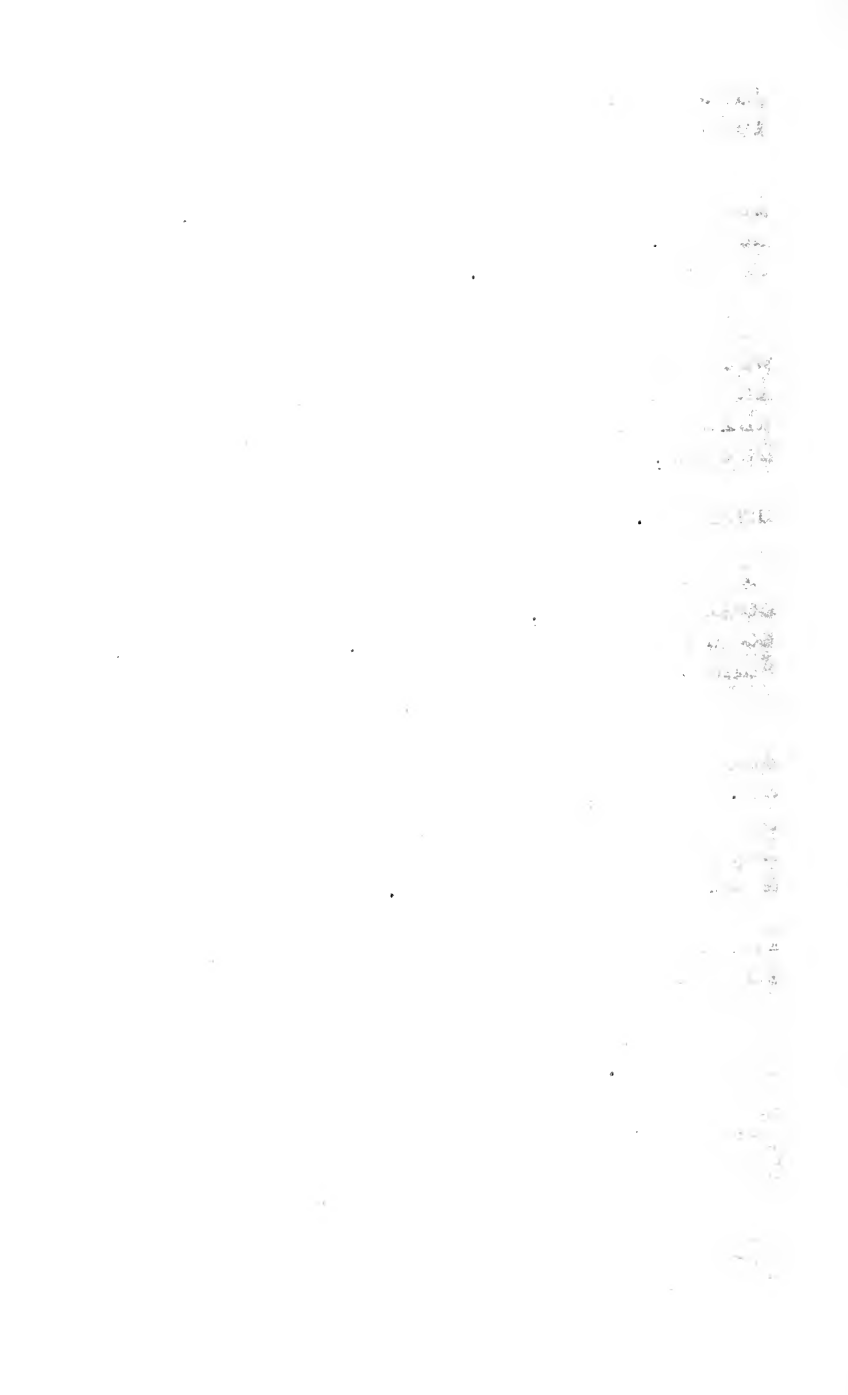
"I would give them the dirtiest look I could muster", Father Lowrey who used to coach baseball at St. Thomas said, "and on one or two occasions I had to tell them off plenty."

Associating with more than 400 boys at St. Thomas, when Father Lowrey speaks of his works with human beings, even a layman grasps the thought of how full a life a priest leads.

The fathers have a busy routine, arising at 5:30 in the morning and then after prayers, meditation, mass and breakfast, it's classes until 3 in the afternoon.

"We live a pleasant life at that", Father Lowrey said, "we have a regular Men's club in the evening."

"We sit and talk and listen to the radio", he added with his grin, "although



some times there's quite a squabble over whether we are going to tune in on the Lone Ranger or Gracie Allen on Wednesday nights."

Father Lowrey who claims he was brought up on skates says that many troubled persons come to see him while he is at the ice rink.

"Sometimes they have things on their mind that maybe they wouldn't come to see me about other wise", he said, "but when I'm in there in my informal jacket they'll come up and confide their trouble"

There's something about Father Lowrey that would make a person confide their troubles any way. When he talks about going after the puck in an ice hockey game or having recalled seeing Babe Ruth hit his famous home run off Charley Root in the World series, it all adds up to the feeling that he's one regular fellow.

I enjoyed my visit and no fooling, and when I left, I couldn't help but think how Father Lowrey didn't have to ask anybody's permission if he wanted to go his Men's club.

(Transcribed from a clipping in the General Archives of the Basilian Fathers)

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## BASILIAN ORDER

### GENERAL CHAPTER SELECTS RULERS FOR SIX YEARS

Toronto Globe, August 18

The General Chapter of the priests of the Community of St. Basil is now in session at St. Michael's College. It was officially opened last Wednesday by his Excellency the Most Reverend Pietro di Maria, Apostolic Delegate to Canada. One of the duties of the chapter is to elect the officers who govern the Basilian Community for the next six years. This work is now complete, and the list of new officers is as follows: Superior General, Very Reverend Francis Forster; Councillors, Rev. M.V. Kelly, Rev. J.F. Player, Rev. H. Carr, Rev. W.J. Roach. The Treasurer-General is Rev. V.J. Murphy.

#### Ontario Priest Honored

The new Superior-General Father Forster, was born near Simcoe, Ont., forty-eight years ago. Later his family moved to Michigan, where they resided when he began his studies at Assumption College, Sandwich. Graduating in 1897, he joined the Basilian Community. After the completion of his theological studies he

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was ordained in 1901, and attached to the staff of St. Michael's College. In 1903 he became Superior of St. Basil's College, Waco, Texas, over which institution he presided for four years. He was then appointed Superior of Assumption College, Sandwich, in which position he remained for twelve years. In 1916 he was elected Provincial of the order, and in 1919 was re-elected to the same office. He becomes Superior General at a comparatively early age, and brings to the discharge of his duties wide experience, ripe scholarship and administrative ability of a high order.

### Officials of Long Experience

Rev. M.V. Kelly, the first Councillor, was pastor of St. Basil's Church, Toronto, for many years, and is now pastor at Amherstburg. Rev. J.F. Player is at present pastor of Holy Rosary Church, Toronto, and has been Superior General since 1914. Father Carr is well known to the public as Superior of St. Michael's College, an office he has filled with distinction since 1915. Father W.J. Roach was Superior of St. Thomas College, Chatham, N.B., for six years, and was appointed Superior of the Basilian House of Studies in 1919, which position he still holds. Father Murphy, the new Treasurer-General is the Bursar at St. Michael's College.

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Basilian Order  
August 18, 1922

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The residence of the new Superior-General and his Council will henceforth be in Toronto.

(Transcribed from a clipping in the General Archives of the Basilian Fathers)



## PERSONALITY OF THE WEEK

By Denny Layzell

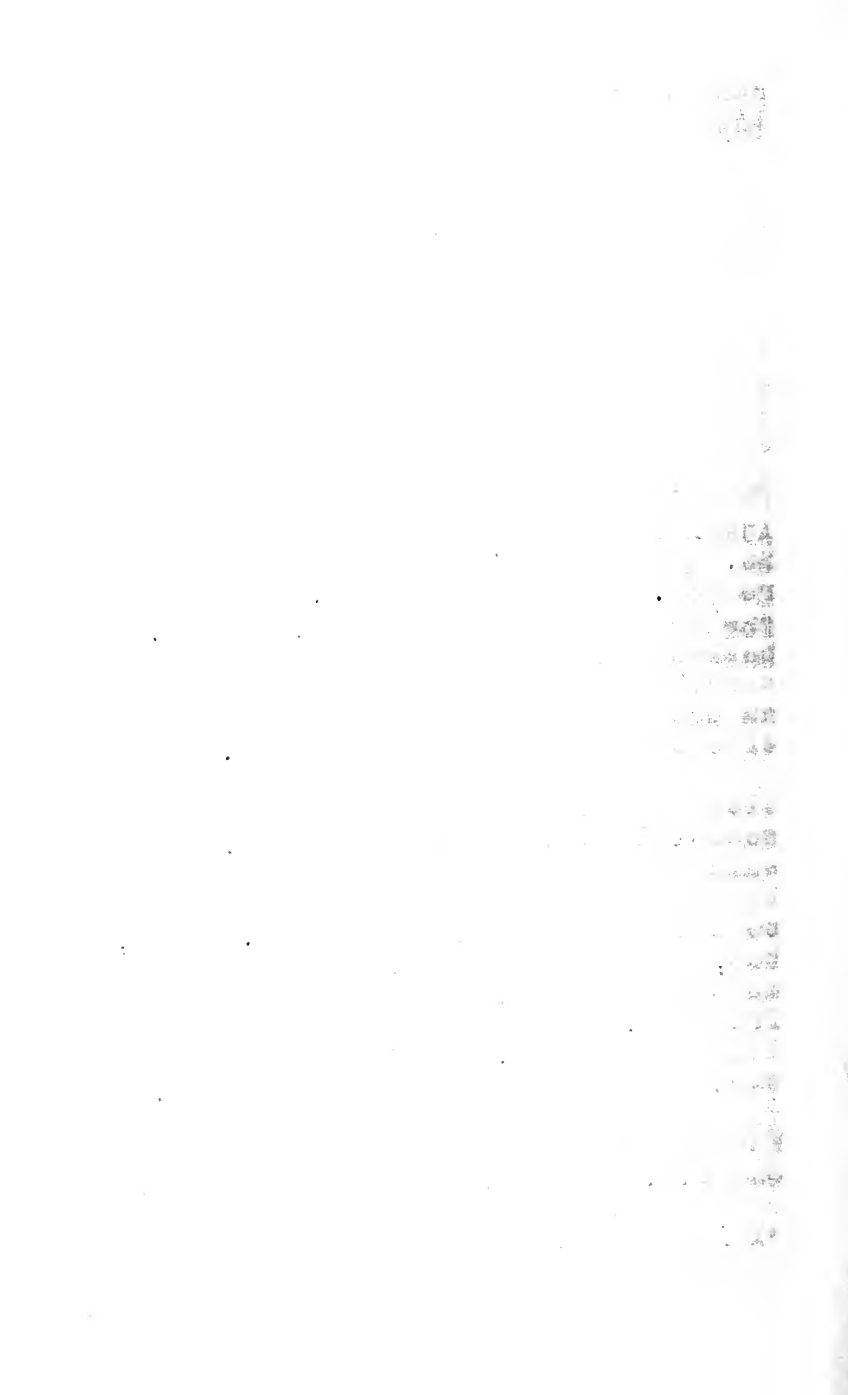
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### Father Jim Whelihan

There's a twinkle these days in the smiling Irisheyes of Father Jim Whelihan of St. Mary's Boys' School and with good reason. For 25 years Father Whelihan has been coaching football, hockey, basketball and track teams with signal success but it is doubtful if ever with as much satisfaction as has crowned his efforts in the past two months.

With the smallest enrollment of any high school in Calgary to draw from, the team which he coached swept undefeated through the High School Senior Football schedule to capture the gridiron crown. Then, too, the Junior squad, masterminded by mentors who learned their grid strategy from him, repeated the feat in the minor loop to give St. Mary's School a clean sweep on the interscholastic scene.

Father Jim Whelihan was born at Lucan, Ontario, in 1902, a community which, he remembers, was famous for the Lucan "Irish Nine", one of the oldest established and best small town baseball aggregations in Ontario for many years.



Father Jim's brother, John, now office manager for Western Utilities at Edmonton was catcher and first baseman on the team.

Father Whelihan gained his early education at Lucan and after one year at Lucan high school went to Assumption College, University of Western Ontario, from which he later graduated.

Although slight of build, Father Whelihan was an athlete of no mean ability. He played halfback on the football squads, forward at basketball and catcher at baseball while at College.

He recalls that the football games were in a league embracing O.A.C., Estern, McGill and Loyola and that the latter squad coached by the famed 'Shag' Shaughnessy with his two sons on the team held sway.

Father Whelihan was ordained into the Basilian Order in 1925 and in 1928 went to St. Mike's where he was high school coach from 1928 through 1930.

In 1931 Father Whelihan went to St. Thomas College at Houston, Texas, where he was coach of the football team for two years.

It was while coaching there that Father

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Whelihan taught football to the late Johnny Young who several years later was to be ranked as the greatest college football prospect while at Notre Dame.

Father recalls that in June, 1934, Young died of a kidney infection following spring practices at the college.

Despite much comment in the press that the youth's death had been caused by football, Young's father refused to join in the controversy, stating simply "God wanted my boy."

It was while under Father Whelihan's tutelage that Young set an all-time passing mark with a 72 yard toss.

After two years at St. Thomas College, Father Whelihan returned to Canada and joined the staff of St. Mary's Boys' School. He taught Grades X, XI and XII and in 1946 was appointed athletic instructor of Calgary separate schools, a position which he still holds.

From the outset here Father moved into the athletic fold. In his first year he coached a team in the high school senior league then the school played in the intermediate loop until 1945.

Returning to the Senior ranks in 1946 his squad captured the championship in 1948 and repeated again this season.

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It is hard to determine whether the gridiron or track and field events hold the top spot in Father's attention. It is in track, however, that he has established a mark which it is doubtful if any school of similar size, or in fact, any high school in the Dominion can equal.

It was under Father Whelihan's handling that Ernie McCullough, captain of the Notre Dame track team, developed into an outstanding athlete and an Olympic competitor in 1948. Similarly, Jim Lavery of Drake received his early training from Father and competed in the last Olympics. Now Jim Westerman of Notre Dame, who also started out at St. Mary's looms as one of the top prospects for the 1956 games.

Father Whelihan gets particular pleasure in looking back over the years and recalling the athletic accomplishments of teams he has coached and the stars on numerous squads.

He recalled recently the first appearance of Father Lawrence Moran, line-coach of the St. Mary's Juniors which captured the gridiron crown recently.

It was in 1934, he reminisced that Father Moran first turned out for football practice at St. Mary's and when



shown a football saked: "What do you do with the thing?"

Then Father added, the young gridiron prospect promptly ran into a goal post while carrying the ball during practice.

It was a different story, however, when Lawrence Moran first wore the green and white livery of St. Mary's in a grid encounter. He blocked three kicks that day, recovered two for touchdowns and the other recovery resulted in a third major on the next play.

Father Moran is just one of scores — perhaps hundreds — of football mentors, players and enthusiasts who credit all their knowledge of the game to the quiet-spoken, grey-haired strategist of St. Mary's.

He is a firm believer in team play and the squads he sends into games while oftentimes outwieghed and outmanned and sometimes without individual stars are never outplayed.

For their team spirit — instilled into them by the slightly built walking fount of football knowledge — St. Mary's aggregations has been tabbed with the nickname of the famous Notre Dame squads ... the "Fighting Irish".

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But the team spirit stretches beyond the players who appear in the uniform of the Saints. It is a spirit which pervades every classroom and reaches to every pupil in the school.

Father was asked recently where the funds were obtained to make St. Mary's teams some of the best and smartest-equipped aggregations in the country.

"From magazines", he answered, then went on to explain that during the summer the pupils band together to sell magazine subscriptions then turn over the profits to the school to outfit the teams of which they are justly proud.

Father Whelihan's interest in St. Mary's teams goes far beyond the immediate future, stretching into the years ahead as he envisions the players who will come up from grade schools to try for places on his team.

Recently as the Senior and Junior squads flashed through practices in preparation for their final games Father stood on the sidelines and looked over the squad.

He pointed out the older players who will be going on to college and predicted that some will become stars in that sphere. He spoke of others who,

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while seeing little action this season, should prove top ranking performers next year.

From the juniors he named players who, he is hopeful, will take the place next year of the gridiron greats he will lose through graduation and of others, still too light and too young, who should blossom forth in junior ranks in another season.

Then with a smile, he told of a little lad in one of the separate grade schools.

"He'll be the greatest star of all", he predicted.

But Father Whelihan's influence goes much beyond the mere training in athletics and team play. He is a born leader and his players' admiration for him knows no bounds.

It is a heart-warming sight, before each football encounter and before a cheering throng of several thousand to see Father and his boys kneel in mid-field for a moment of silent prayer.

It remained for a senior official of one of Calgary's high schools to put, in a few words, the key to Father Whelihan's accomplishments.

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"He not only makes athletes. He makes gentlemen."

(Transcribed from a newspaper clipping in the General Archives of the Basilian Fathers)



## NEW DEVELOPMENTS AT ST. MICHAEL'S

When St. Michael's College opens its doors this month for its 101st academic year, there will be two significant changes which should help greatly to increase its academic influence. A new course has been instituted for French-Canadian students who wish to become more conversant in the English language. The change is concerned with the unifying of arrangements for the women students.

St. Michael's College, founded by French priests at the request of a French Bishop, enriched today by French culture through some of its most eminent professors, has always maintained the closest relations with the French universities of Ontario and Quebec: Ottawa, Laval and Montreal. In response to many requests, a system has been worked out this year that will enable a limited number of Quebec students, college graduates, to spend a year in Toronto at St. Michael's College, taking intensive courses in English. They will receive special tutoring and will live in the various residences with the other university students.

This new program for French-speaking students is a continuance of the tra-

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dition of the college to which Prime Minister Louis St. Laurent referred in his address at the Centennial Arts Banquet last spring. He said that: "From its very birth, St. Michael's seems to have reflected that new spirit of understanding and good will, that is, the spirit that has grown in English and French Canada since the Act of Union in 1841."

The second innovation which incoming students have already heard of as the "New Deal" at St. Michael's means that all classes for the men and women students will be given at St. Michael's College in Teehy Hall and in the renovated classrooms of the Clover Hill Building.

In 1912, university courses were made available to women students at Loretto and St. Joseph's Colleges. Until World War II, almost all classes were given in the three colleges, but with the gradual increase of enrollment, the duplication of classes was found to be a great problem.

This year all classes will be given at St. Michael's College and the Sisters who have always been members of the teaching faculty of St. Michael's will teach at the College.

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New Developments at St. Michael's 168  
September 20, 1952

From the educational and administrative point of view, there will be many advantages in this new system. It is certain that those in charge at the present time are lacking neither courage nor insight to match the vision of the priests who opened St. Michael's one hundred years ago, and that they will keep the college a generous contributing force in Canadian Catholic education.

(Canadian Register, September 20, 1952.  
Transcribed from a clipping in the  
General Archives of the Basilian  
Fathers)

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## CO-OP SHOP SPECIAL FEATURE OF PRESENT DAY STUDENT LIFE

St. Michael's College is forever adding new touches, and students of the last six years have become accustomed to a phrase unknown to members of the ninety-four preceding classes. "See you in the coop!" is now an important part of the vocabulary of St. Mike's, Loretto and St. Joseph College students, of many members of the staff, and even of the sages from the Institute.

Fulfilling the need for "coffee and conversation", the co-operative tuck shop exists also to educate the St. Michael's students in the principles of co-operation. Inspired by some visitors from St. Francis Xavier College, Antigonish, N.S., in 1946, the co-op got off to a humble start in March of the following year. With the approval of the faculty, a small room in the basement of House 49 was taken over, and, after weeks of work by the students, the co-op was ready for its first customers.

It was soon evident that the new venture would be a success. Equipment was improved and an educational program begun. Business has since grown to

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over \$10,000 yearly, and lately, from the profits, bursaries for graduate work have been given.

The co-op is based on five dollar loan shares with dividend returns, and is governed by a board selected from St. Michael's, Loretto and St. Joseph's colleges. Students from the colleges are paid for counter work.

House 49 is now a thing of the past, and on its site will rise the new administration building in which the co-op expects to be allotted space. In the meantime the students will flock to the basement of Teefy Hall to avail themselves of the soup, sandwiches, coffee and cigarettes, to play the occasional hand of bridge and "while away" the time between classes, and to be ready, at the slightest provocation to hold endless discussions on the fate of the world, the price of eggs in China, St. Mike's chances for the Mulock Cup, the next Brennan dance and the advisability of having Father So-and-so's essay in on time.

(Canadian Register, September 27, 1952.  
Transcribed from a clipping in the  
General Archives of the Basilian  
Fathers)



## FR. DOLAN, FORMER TEACHER HERE, DIES

Father Dolan, at one time on the staff at St. Thomas, died in Rochester, N.Y., on Wednesday, January 28th, and services were held in St. Basil's Church, Toronto Canada, on Saturday, January 31st.

Father Dolan, born in Nelson, New Brunswick, on March 18, 1899, entered the Basilian congregation and was ordained a priest on December 21, 1927. He joined the St. Thomas teaching staff in 1929 and remained at this post until 1936. During his years at St. Thomas Father Dolan had exceptional success as a teacher of English. One of his students, Mr. George Delhomme, won the Georges Memorial Essay contest in 1934. Mr. Delhomme was the first Texan to achieve such an honor.

After leaving St. Thomas, Father Dolan was a member of the St. Michael's College staff, English department, Toronto. In 1944 Father Dolan was named assistant to the Master of Novices in St. Basil's Novitiate in Rochester, New York.

In addition to his high natural talents, Father Dolan will be remembered as an inspiring teacher, a wise and prudent counsellor of youth and a priest of exceptional kindness and understanding in the exercise of his ministry.

(The Eagle, St. Thomas H.S., March 1948)

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BASILIANs CELEBRATING CENTURY OF ACTIVITY  
SINCE FOUNDATION HERE

By J.E. Belliveau

When the Cardinal Archbishop of Toronto, James Charles McGuigan walked through the ivy-circled arched doorway of the original St. Michael's College in Toronto today he looked upon a scene such as Father Patrick Moloney could never have imagined.

His eminence went through the sunlit archway in a procession to St. Basil's church on the college campus to celebrate pontifical mass marking the 100th anniversary of the establishment of the Basilian Order of priests in North America by Father Moloney. And, since 1852, the Basilians have conducted St. Michael's College.

In Brilliant Red Robes

His eminence in the brilliant red robes of his office walked with Very Rev. E.J. McCorkell, superior general of the Basilians, who might be excused if, in the reverence of the oment, he had remembered the exciting goings-on that stirred the campus in the late spring of 1948. It was that year the St. Mike's hockey team won the Canadian junior championship for the second time.

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At the pontifical mass a letter from Pope Pius on the occasion of the centenary was read. When the religious service was done, luncheon was served the clergy guests of the Toronto archdiocese in Brennan Hall.

Rev. Jean Soulerin, who came from France to found the college, could he have returned would have been amazed to discover the little school he started now houses one of the world's most noted scholastic institutions, the Pontifical Institute of Mediaeval Studies.

### Study and Sport

Study and sports have always gone hand in hand at St. Michael's and indeed in all the schools of the fathers of St. Basil the Great.

To Canadians St. Michael's College, which is the North American centre of the Basilian order, is known best in the popular mind for its amazing hockey teams, but to the scholastic world it is known for its unique pontifical institute. It is the only one in the Western Hemisphere and its mediaeval library is one of the most complete and utilitarian on the continent. To thousands of boys and young men who have gone through the Toronto Basilian high school and college, St. Michael's

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stands for more than these better-known features. It was there they got their academic education which has fitted so many of them to be outstanding citizens of Canada and the U.S.

Bishop Isadore Borecky, head of the Ukrainian Catholic diocese of eastern Canada, attended with priests of his diocese. In the fall, when the new St. Michael's College high school opens at the corner of Bathurst St. and St. Clair Ave., further centennial celebrations will be held for the students, former students and the public in general.

This morning the sermon was delivered by Fr. Robert Scollard, librarian at the pontifical institute and archivist of the Basilian community. The Gregorian choir of St. Basil's seminary, under the direction of Rev. Francis Monaghan, provided the music. At the dinner in Brennan Hall, addresses were given by the cardinal and Father McCorkell.

(Toronto Daily Star, June 14, 1950.  
Transcribed from an incomplete clipping  
in the General Archives of the Basilian  
Fathers)



## REV. FR. FRANCIS POWELL CELEBRATES

### FIRST MASS

Ceremony took Place in St. Mary's Church

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### Many Clergymen Took Part in Impressive Services

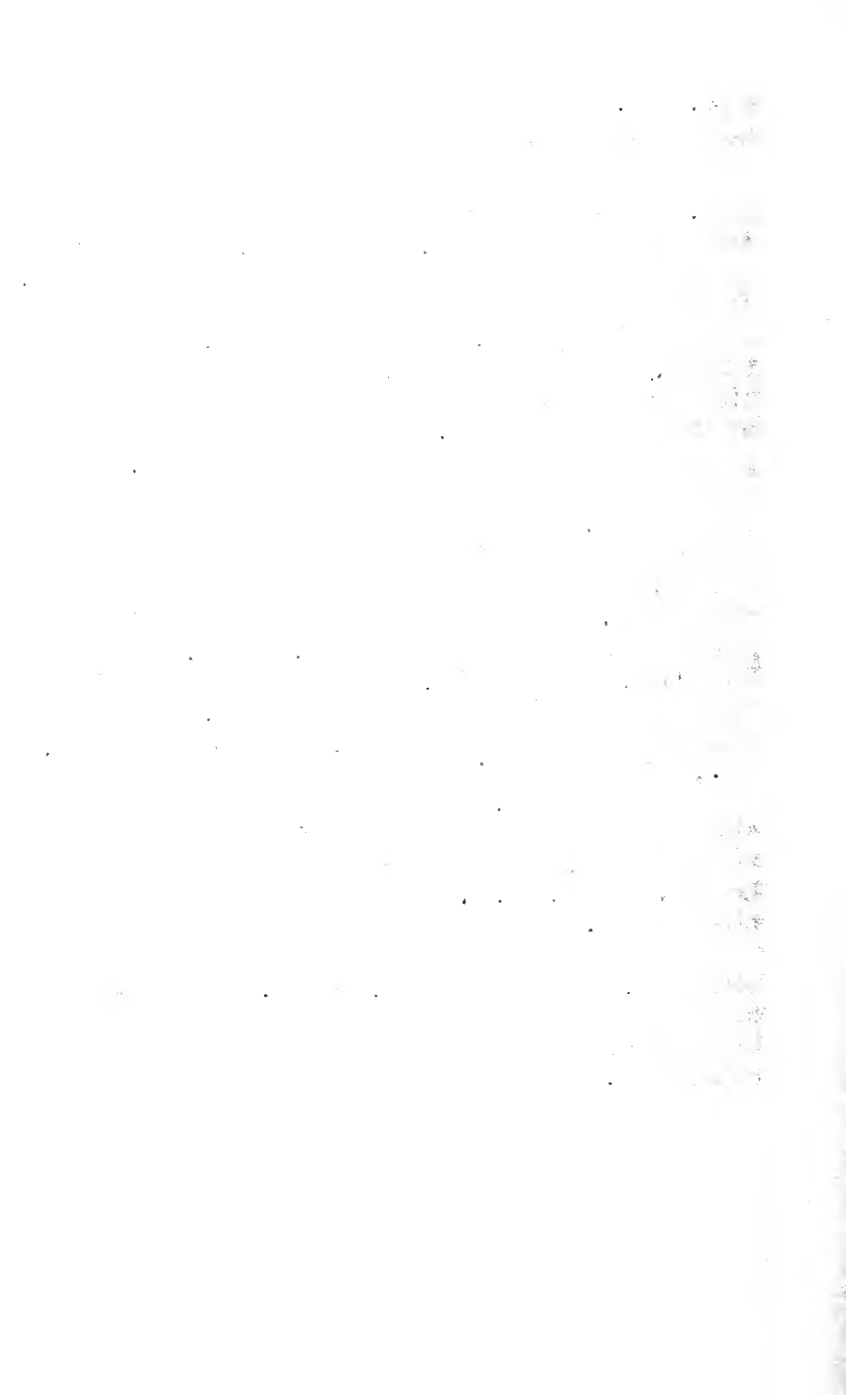
Interesting services were held yesterday at St. Mary's Catholic Church, corner of Lyle and York Streets. At both services the church was crowded. In the morning, Rev. Father Francis Powell, whose father resides at 664 King Street, celebrated his first mass. He was assisted by Rev. Father J.J.M. Aboulin, C.S.B., master of the novitiate at St. Michael's College, Toronto. Rev. Father J.P. Sharpe, of Assumption College, Sandwich, acted as deacon; Rev. Father Murphy, of St. Michael's College, Toronto, was subdeacon, and Rev. Father G. Roach, of Assumption College, was deacon. Within the sanctuary were Rev. Father Frank Forster, professor of belles lettres, St. Michael's College, Toronto; Rev. Father William Roach, also of St. Michael's, and Rev. Father McKeon, pastor of the church. Father Powell gave his blessing to all who came forward to the altar rail. Father Powell was ordained on Saturday at Assumption College.



Rev. Father McBrady, president of Assumption College, Sandwich, preached at both the morning and evening services. In the morning he took his text from the Saviour's words, "I am the way, the turth, and the life", and showed how the priesthood was the exemplification of this utterance. In the evening he preached on "The Divinity of Christ."

The choir, which shows the effect of efficient training and earnest practice acquitted itself creditably at both services. In the morning Lamblott's Paschal Mass was rendered. Mrs. Joseph Moralee, of Sarnia, rendered Millard's "Ave Verum" in excellent style. In the evening Miss Cora Tracy, of Kansas City, Mo., sang Luzzi's "Ave Maria" before the Magnificat. In the "Magnificat" the solos were taken by Misses Hughes and Bergin, and choirmaster Joseph Leech. Mrs. J.P. Murray presided at the organ.

(Monday, September 22, 1902. Transcribed from a newspaper clipping in the General Archives of the Basilian Fathers).





## ST. MICHAEL'S COLLEGE, 1852 - 1952

### A HUNDRED YEARS OF SPORTING ACHIEVEMENT

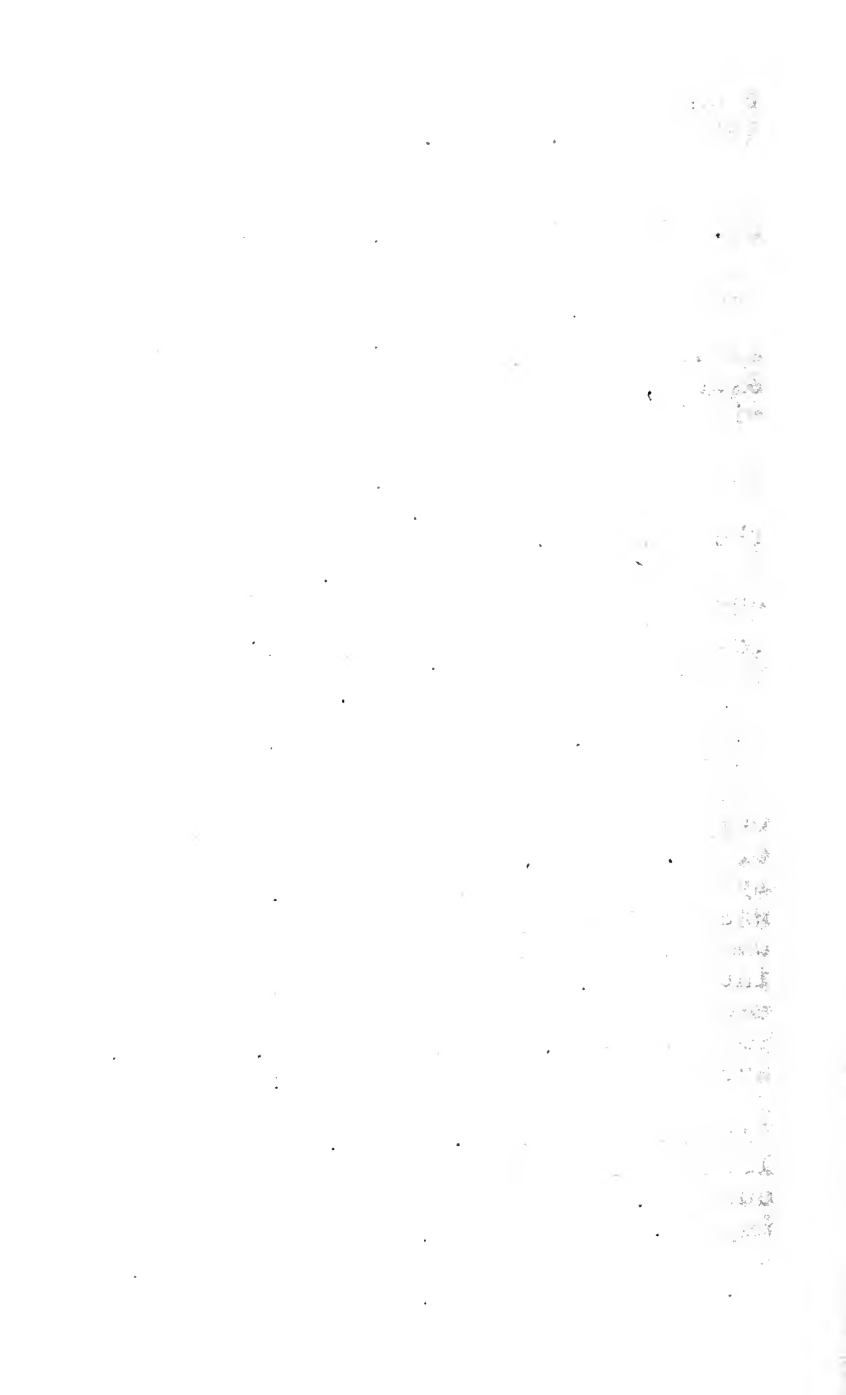
as told by Ted Reeve in his Sporting  
Extras, reprinted here by special per-  
mission of The Telegram

One hundred years ago, me boys, upon  
this viry day,  
The great St. Michael's College had got  
started on the way,  
And many a forward step they've took in  
manner light and grand,  
And a credit is St. Michael's to this  
fine adopted land.

---Moaner O'McGruffey and Alice Snipperski

Only puzzling piece in the sports history  
of St. Mike's, as kindly passed along  
by Father Mallon and others, is that it  
was a good eight years after the school  
commenced in 1852 before football was  
introduced, although the lively students  
had no doubt been playing a form of it  
for sometime, without a ball, before,  
according to our chronicler:

"In 1860 Andrew P. Finan, fresh from  
Ireland and bored with cricket and  
curling, the only games played on the  
Bay St. campus then, had the ingenuity  
to go to a local shore manufacturer,  
Mr. William Guinane, and had him impro-



wise a football from a bull's bladder, inflated and covered with leather. This he unveiled one bright May afternoon and introduced the local boys to the game he had played in his native land. It is said that it was the first football in this part of Canada.

### There Was A Man

"In 1897 the late James P. Fitzgerald, many years sports editor of the Telegram, was the captain of the first St. Michael's football team in competition", according to the same annals. "In 1897 a call went out from the colleges of the university for a football league and St. Mike's responded and learned the new game in which they could run with the ball as well as kick it. Jimmy Fitzgerald's was a name to conjure with in those days as he was the star catcher of the senior baseball team as well. History records that his football team won their first game against Knox College. St. Michael's probably got the name of the Irish that year and got it honestly. The lineup included: Two O'Connors, two Roaches, Callan, Staley, Heffernan, Manly, Regan, McCarthy, Lynott, Devlin and Art Nallin, who later was an umpire in the National League and was probably the first import in Canadian football history.

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1. The first step is to identify the problem or question that needs to be answered. This involves understanding the context and the specific requirements of the task.

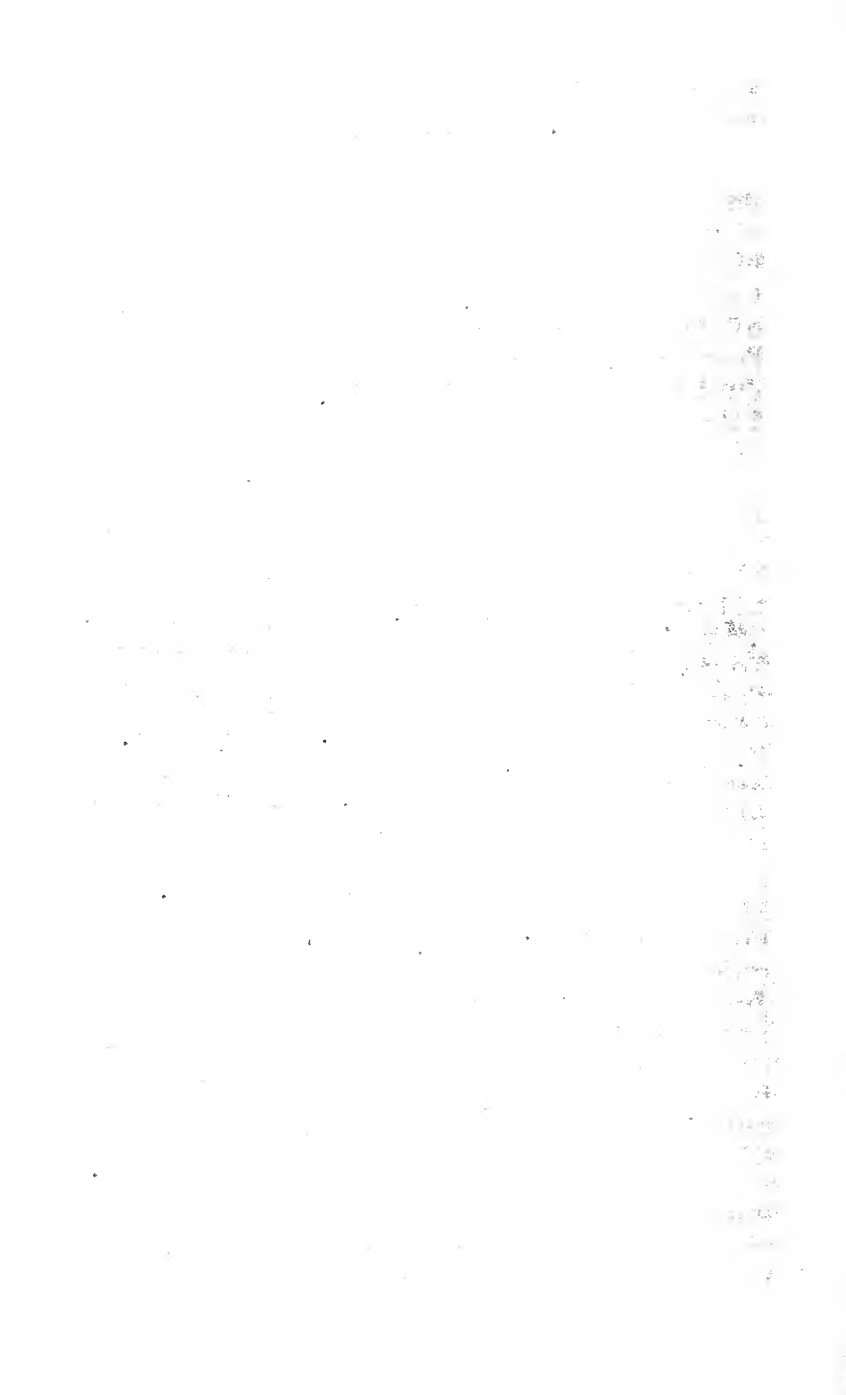
## Down the Years with the Hoickety Choiks

"Twas 1909 when Father Henry Carr called by his old rival, Frank Shaughnessy, one of the great developers of Canadian Football, coached the school to the Junior ORFU championship, beating Hamilton 7 to 2 in the infal at Rosedale Field (and a fine an beautiful field that was in those days when Toronto was famed for running room and good stadiums.)

The third team took the Junior League title that year, too, from such as St. Simon's, Granville and Parkdale Collegiate; a great year for the Green, for the hockey team that following winter won the Allan Cup. Very Rev. E.J. McCorkell, now Superior General of the Basilian Fathers, was right inside on Jr. ORFU team.

They liked the scrimmage up there. In 1912 a student body of 200 produced 5 teams and by '14 St. Mike's had enough good ones to win the intermediate Intercollegiate from Mc<sup>U</sup>ill and the intermediate Dominion title with a 2-1 win over Hamilton Tiger Seconds. Football yells during the war years were confined to inter-mural action and they did not come to competition until '21.

From then to 1928 Father Carr's boys won 5 group championships and in '25 beat Mc<sup>U</sup>ill for the intermediate title.



Among stars of those years were: "Nig" Lebel, now V. Rev. E.C. LeBel, president of Assumption College, Windsor; "Sham" O'Brien, Con Sheehan, Joe McGahey, all three of whom were later priests on the staff at St. Micke's and are now deceased; Gord Watson, QC of Toronto and Bill Donahue, QC of Sarnia.

### The Fordham U. Of Bay St.

Such success gavethem growing pains and in '29 they entered the Senior ORFU with the likes of Beaches, Kitchener and Camp Borden and it served them right, although we remember more than one rugged battle with types such as Speaker Burns, Jack Oakley, the Schmidt boys and that crowd. The really great footballer they had in the Twenties, though was Conn Sheehan, a giant of a lineman and a wonderful fellow.

In '30 they were in Mulock Cup competition again and winning same, but 1933 began the era of Bill Storen and Johnny Metras, afterwards of Western coaching fame; Hughie Marks and Joe Connelley, who became Varsity's best forward pass combo; Chuc Peck, Murray Griffin, Clarry Burt, the Talbots and Millers from Pontiac, Mich., the late Hank Living (rest our boy's happy soul) gave tremendous opposition to even such teams as the champion Sarnias of those days and the resurging Beaches. They had a

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wide open style, a great coach in Storen and they were a picture to watch, though lacking depth.

Top company was a bit too tough financially as a team, however, but over the years the Interfaculty and High School squads with mentors like McGahey, McIntyre and Flanagan have sent to the football wars, Griffin, Hal Jackson, the Detroit Red Wing of later years; Wadsworth, Dick Brown, the Tiger back; Jerry Conlin, another of our boys; Jimmy Burke, Frank Sirdevan, Deremegis, Greco, Bill Stukus, Tonn, Dave Bauer, Dino Bandiera of the Bombers, Freddie Black, and one of the good football stars who should be featuring about 1944, but the then young Gustave Mortson and Jimmy Thompson of hockey fame.

Hockey fame ... well, when you say St. Mike's you bring that phrase along at once with the Laflammas, Dissettes, Conveys, Kelly, Sandfords, etc., but that would have to fill at least another column; that will be another day. Let's get the 1952 football season under way first on the new field and campus, St. Clair and Bathurst Sts., where, come Sept. 27, our informant notes:

"One of the main events of the Centennial week end is the game on Saturday, against St. Jerome's of Kitchener.

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"There the Old Boys will gather to watch the present generation of Finans, Fitzgerald, Gonters, Sheehans, Griffins and Bandieras and to recount the great feats of St. Michael's teams of the past 100 years."

(First published in the Telegram, Toronto, and reprinted in the Canadian Register, September 27, 1952. Transcribed from a clipping in the General Archives of the Basilian Fathers)

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## SAINT THOMAS BUILDINGS TO EMPHASIZE

### PRIVACY, BEAUTY

By Marguerite Johnston

With Philip Johnson as the architect, I had expected the new buildings of Saint Thomas University to be beautiful and interesting.

But even with that expectation, I was totally unprepared for the fairyland beauty of the Jones and Strake Halls on opening night of the art exhibit.

The brick facades which face Yoakum Boulevard are actually the backs of the buildings — the carefully planned solid wall designed to close out the sight and sound of the boulevard traffice.

The two buildings front inside towards the mall.

When you park your car on the street and walk between two buildings to reach the mall, you are still under the impression that the two new halls are small, compact buildings. Their scale of proportions is so perfect that they give no impression of monumentality or bigness from the streetside.

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But when you swing around to face the glass front, you are suddenly aware of tremendous space.

On the first floor of the Jones Building, beyond the long spacious foyer, there is a deeply slanting auditorium which quite casually seats 300.

In the ceiling is a large, circular recess. Its darkness conceals two halves, each with a different texture — one soft and absorbant of sound, the other hard and reflective. It serves to keep the speaker's voice from echoing back upon him, but at the same time to carry it on clearly to the audience.

Outside in front of the plat glass wall, airy open staircases lead to the second floor terrace.

Above the auditorium is a large room, at present used as a reception hall and the scene of the art exhibit which dramatically marks the opening week of the new college halls.

Some day as other buildings grow to replace this need, this large room may be cut up into classrooms or serve any one of many purposes.

"It is impossible ever to forsee all the future needs of a college from the

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beginning", Philip Johnson said. "I believe that a college building should be so designed that it can serve many purposes and changing purposes as the years go on."

Because of the great expanses of glass on three sides of the upstairs rooms, we could see the twinkling candles which lighted the art exhibit from one building to the next.

You had at once a feeling of intimacy — because you were walled away from the outside world; and of space because you could look across from one building into and through another.

If this much beauty has been achieved in only two buildings of the six envisioned, it is to be hoped that the other four buildings and the church will be completed as soon as possible.

"The essence of the campus", Johnson said, "is the closed wall outside and the colonnade inside facing the grassy mall."

The third building to go up will be the commons — with eating and reception rooms and student lounges. Similar to the first two, it too will look out either on the wide expanses of grass or upon the airy glass and the open spaces of its fellow buildings.

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Saint Thomas is to be complimented on having the vision to plan its entire campus around a central idea before the first building was built. The result will be one of tremendous privacy and academic atmosphere, a haven free of automobiles — but only the depth of a single building away from a public thoroughfare.

A town college, it will be within easy reach of Houston's symphony concerts, art museums, theatres and libraries.

It will be a campus so new and distinguished in plan and architecture that visitors will make a point of seeing St. Thomas when in Houston.

(Houston Post, October 13, 1958.  
Transcribed from a clipping in the  
General Archives of the Basilian  
Fathers)

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SMITHS MAKE \$100,000  
GIFT TO ST. THOMAS UNIVERSITY

A gift of \$100,000 to St. Thomas University by Mr. and Mrs. William A. Smith, as a memorial to their nephew, the late James F. Welder III, was announced Saturday.

The gift was to the building fund of the university. In appreciation for the gift, the university announced that the student commons building on which construction is scheduled to begin this fall will be named in honor of Welder.

Smith is widely known as a railroad construction contractor, capitalist, and leader in Houston civic affairs.

Welder, native of Victoria, was killed July 9, 1946, when his car overturned 30 miles south of Victoria on the Refugio Highway.

The young man had come to Houston to live with Mr. and Mrs. Smith, and to enroll at the University of Houston, shortly before the fatal accident.

He previously had served as an ensign in the Naval Air Force from July 23, 1942, to Dec. 28, 1945.

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For his military service in the Pacific, Welder was awarded the Air Medal three times, the American Theater Ribbon, the Asiatic Pacific Medal with three stars, the Philippine Liberation Medal and the Victory Medal of World War II.

He was born Oct. 8, 1921, in Victoria, son of the late James F. Welder, Jr., and Mrs. Welder, and a grandson of Mrs. James F. Welder.

Welder was educated at St. Joseph's College and Texas A. and M. College.

The students commons building will be constructed of brick and steel. It will be two stories high and will be air-conditioned. It will consist of a great hall, 100 feet long with a 22 foot ceiling. Adjoining this on the first floor will be the cafeteria serving lines and the kitchen. Above the kitchen and serving lines will be a balcony which will look out over the great hall. This balcony will be used as a student lounge and recreation area for some years. When the enrollment of the university exceeds 1000 students, the balcony can be used as additional cafeteria space. The great hall will provide space for 250 persons at one time.

The building also will have a partial basement that will be used for food storage and mechanical equipment.

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The building is being designed by Philip Johnson, the architect who designed the Jesse H. Jones Memorial Auditorium and the Classroom Bldg. Construction on these latter two buildings is to begin this summer. It is expected that construction will begin on the student commons building by fall and will be ready for use by September, 1958. Cost of the student commons building will be in excess of \$300,000.

(Transcribed from a newspaper clipping in the general archives of the Basilian Fathers)

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## JONES FOUNDATION GIVES SAINT THOMAS BUILDING

Funds to construct a \$250,000 auditorium and fine arts building have been donated to the University of Saint Thomas by Houston Endowment Inc., charitable foundation established by the late Jesse H. Jones and Mrs. Jones.

The Jesse H. Jones Memorial Auditorium will be the first building in the University's \$5 Million campus expansion program.

Plans and specifications will be put out for bids early in February and construction will begin this spring, R.P. Doherty, Jr., chairman of the Board of Trustees of the University, announced Saturday.

The auditorium will be located at the southwest corner of the intersection of Yoakum Boulevard and Sul Ross Street.

The building has been designed by the internationally known architect, Philip Johnson.

It will be two stories high, with a basement and will be constructed of steel and pink-brown brick. The auditorium will have a capacity of 350.

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Construction will also begin this year on three additional buildings — a classroom building, a student commons, and a Women's Residence for 90 students.

In his letter to Doherty announcing the gift, John T. Jones, Jr. stated:

"The trustees of Houston Endowment Inc. wish me to express their gratification at the growth and progress being made by Saint Thomas. It is their hope that this grant will stimulate similar donations on the part of others to the end that your building program can be carried forward to a speedy conclusion."

A university spokesman said Saturday that the total cost of the four buildings to be started this year will be around \$1,500,000.

The University anticipates an enrollment of 1,200 by 1960-61 and more than double that number by 1970-71. About 350 students were enrolled for the past fall term. The aim of the university is to develop a pleasing and functional campus, with the help of endowments and contributions.

The school, which has a rapidly growing department of education, for the training of teachers, has been approved by the Southern Association of Colleges and Secondary Schools.



The second floor of the building housing the auditorium to be donated by the Houston Endowment, Inc., will be designed as a fine arts gallery. The building will be completely air conditioned.

(Transcribed from a newspaper clipping in the General Archives of the Basilian Fathers)

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## U OF SAINT THOMAS GETS \$100,000 IN ENDOWMENT

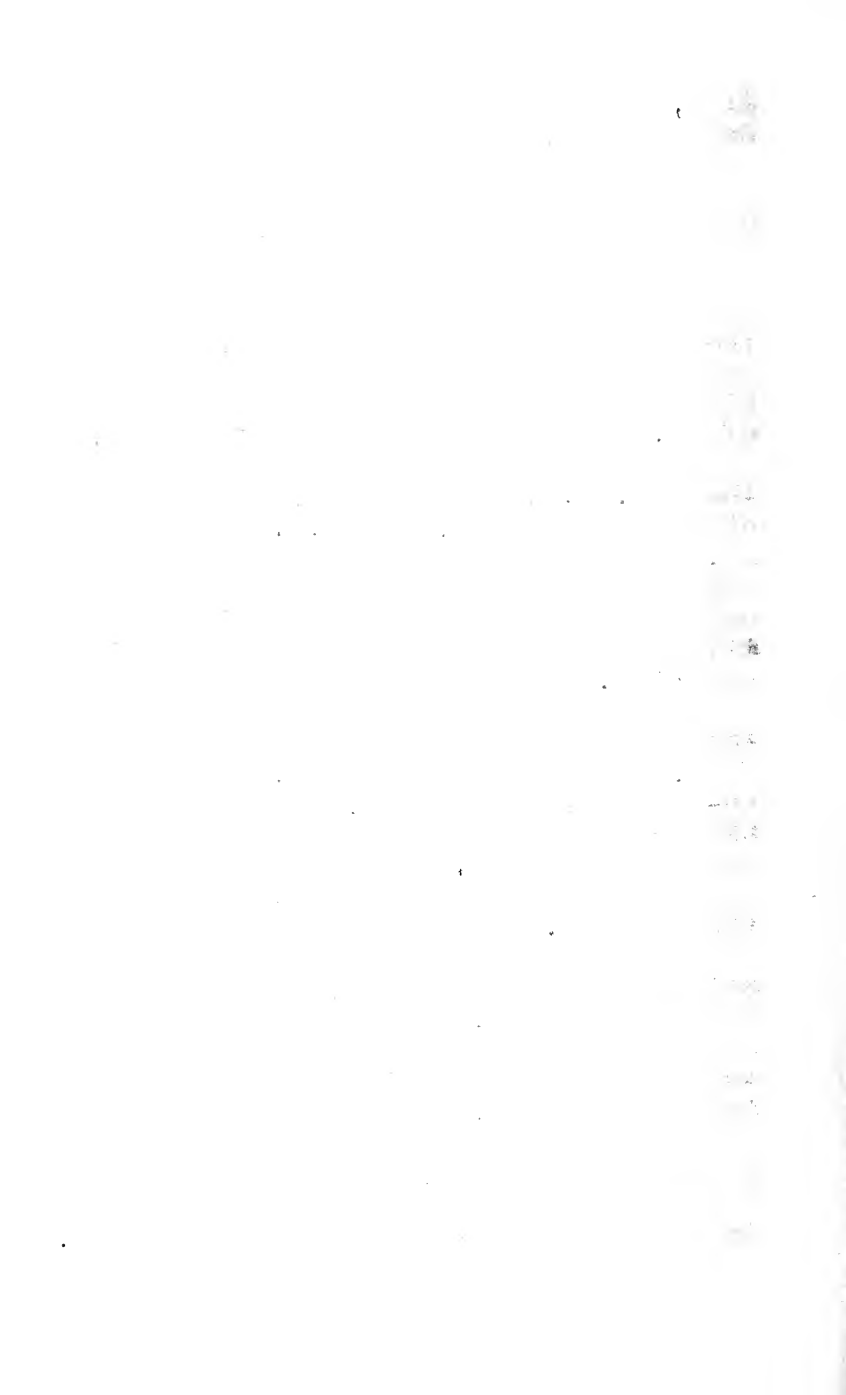
The establishment of the \$100,000 B.K. Smith Memorial Chair in History and Historical Studies at the University of St. Thomas was announced Thursday.

The Rev. V.J. Guinan, CSB, president of the university, and R.P. Doherty, Jr., chairman of the board of trustees, said the fund will be added to the university endowment and its income will be used to increase professors' salaries.

The Big Three Welding Equipment Company, of which the late Mr. Smith was co-founder, the family, friends and the business associates of Smith will provide the fund. It has already been started with a substantial gift from the company.

Smith, who died in 1948, was born in Germany in 1882. He migrated to the United States as a youth and worked as an acetylene welder in a railroad shop in Pennsylvania.

During World War I, he became associated with Cyrus Rickel of Minneapolis in selling acetylene welding equipment.



\$100,000 In Endowment  
December 28, 1956

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After a succesful demonstration at one of the earliest automobile shows held in Minneapolis in 1919, the partners went to Fort Worth in 1920 and established the Big Three Company.

In the fall of 1925, Smith opened the Houston office of the company; gradually his sons and sons-in-law joined him and today, Big Three in Houston is controlled by the fmaily.

The company pioneerd in the welding of Texas pipelines and oil storage tanks and other uses of welders and in the 1930's opened in Houston its first plant for the manufacture of oxygen and acetylene.

The Smiths, a closely knit Jewish family, include eight children and eight grandchildren.

The establishment of the fund makes another tie between Saint Thomas and the community it serves, Father Guinan said.

Saint Thomas is grateful for the generosity of the family and friends of Smith and "this living memorial to Mr. Smith will help to perpetuate the ideals of the builders of our nation", he said.

(Houston Post, December 28, 1956. Transcribed from a clipping in the General Archives of the Basilian Fathers)



## ALL FAITHS GIVE SUPPORT TO ST. THOMAS

When the University of St. Thomas was founded in 1947, Houstonians of all faiths were quick to see something of value in it, and they gave it their support, Very Rev. George Flahiff said here Wednesday night.

"It is to this support that the university owes its remarkable success", said Father Flahiff, superior general of the Basilian Fathers, who operate St. Thomas.

He was addressing a gathering of some 200 friends of the university at a dinner meeting at the Rice Hotel.

"When we established the university, all but a modest beginning was precluded by our lack of financial resources", said Father Flahiff.

"But we established our aims, and they are just as valid today as they were then.

"Our aim is to educate — in the broadest sense", he said.

"We believe in awakening a reflection of deeper values in human beings — to equip them to face the realities of life

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and to produce fully rounded individuals who are able to make their own decisions!"

He stressed the importance of individualism and cited the "insidious" danger of the possible emergence of "mass man" in our society. "I mean simply a man so built into the organization of society that he cannot think for himself", he said.

(The Houston Chronicle, Thursday, May 8, 1958. Transcribed from a clipping in the General Archives of the Basilian Fathers)

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NEW COLLEGE BUILDING CREDITABLE CENTRE  
OF CATHOLIC LIFE AT U. of S.

by Bernard Daly

The new St. Thomas More College in Saskatoon, like the small frame building it replaces, has neither classrooms nor student residence facilities. It represents a studied effort to provide larger and generally more adequate facilities for the work of the college without markedly changing either the atmosphere or physical patterns of life as it was developed in the old college.

The new college thus is a witness to the fact that all concerned are happily satisfied with the arrangements worked out in the old college for Catholics at the University of Saskatchewan. They are arrangements without exact parallel anywhere.

The building in which the college was established in 1936 had been Newman Hall for ten preceding years, and it was much too small for classrooms. It was, in fact, no more than a large white frame house on the university campus. It contained living quarters for the Basilian Fathers. It had a chapel and clubroom for the religious and social activities of the students.



But these facilities were always small in terms of the total Catholic student body, even though a wing was built in 1943 enlarged them somewhat.

From the beginning, therefore, the Basilian Fathers, who are members of the faculty of arts and sciences at the University and are ranked with other professors with similar qualifications, taught their students in university classrooms.

This arrangement has since been officially formalized, and has been recognized in the planning of the new college, which has no classrooms.

St. Thomas More College students — all Catholics pursuing a degree in arts and science, as well as those taking pre-legal, pre-medical and pre-teaching courses — live in university residences or in private homes in the city, as do other university students.

They attend the classes given by the Basilian Fathers in the regular university classrooms — classes in which non-Catholics also can and do enroll. Of the classes required for a BA degree, the Fathers teach languages, history, economics, political science, sociology, psychology and three full classes in

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the philosophy of St. Thomas Aquinas. The University confers its degree on successful St. Thomas More College students.

At their own college, St. Thomas More students and all other members of Newman Hall — that is, all Catholics in all other colleges — centre their religious and social activities. Thus the main part of the new building (as of the old one) is the chapel wing, with the student clubroom lying below the chapel.

The building as a whole has three wings. The clubroom, at the ground level, and the chapel, rising above it for the equivalent of another three storeys, comprise the entire west wing.

At right angles to it is a central wing with a ground and three upper floors. The upper floors provide for offices and residence facilities for the priests. The ground floor has student washrooms, some offices and a large music room. With its library of classical records built up over the years and excellent phonographic equipment, the music room is intended to encourage students in acquiring knowledge and love of good music.

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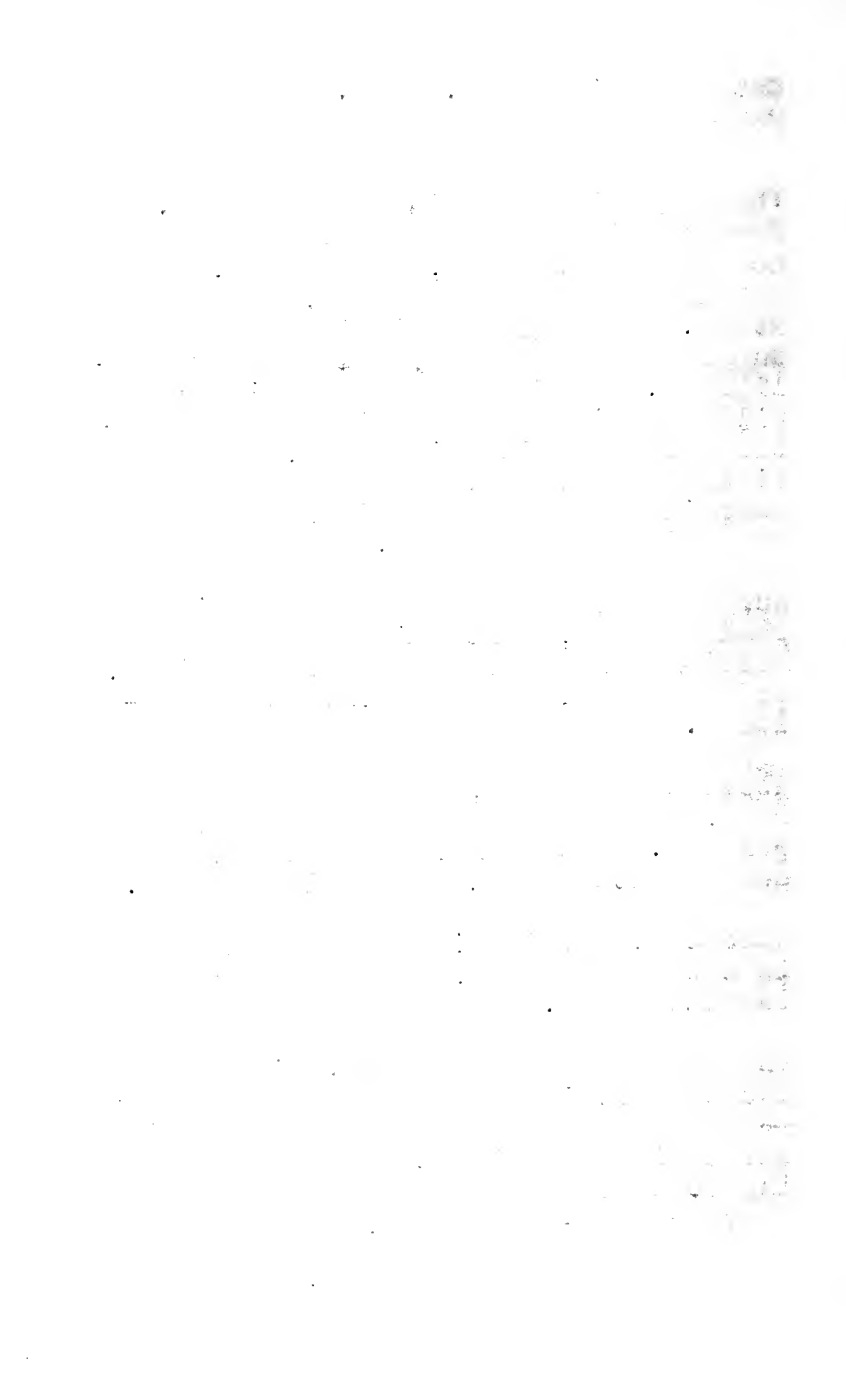
The east wing contains the library. Panelled in oak and cedar, the library now has space for 5,000 volumes, and provides quiet quarters for serious study. This library is intended to supplement the nearby main university library. As funds become available there will be built up a specialized collection of books in philosophy, history and literature concentrating on Catholic learning not represented as fully in the university library.

Across from the college library is a seminar room, which will be used for meetings and discussions of all kinds, as well as classes in religious knowledge.

Above the library, in the gable of the roof, is the community room for the priests. The building has living quarters to accommodate up to 16 priests.

Almost everything in the new building is native Canadian, except the roof of Vermont slate.

The exterior is of glacial limestone located within a few miles of Saskatoon — the material used for all the main university buildings. Another outstanding feature of the exterior are the heavy copper-clad doors, worked in de-





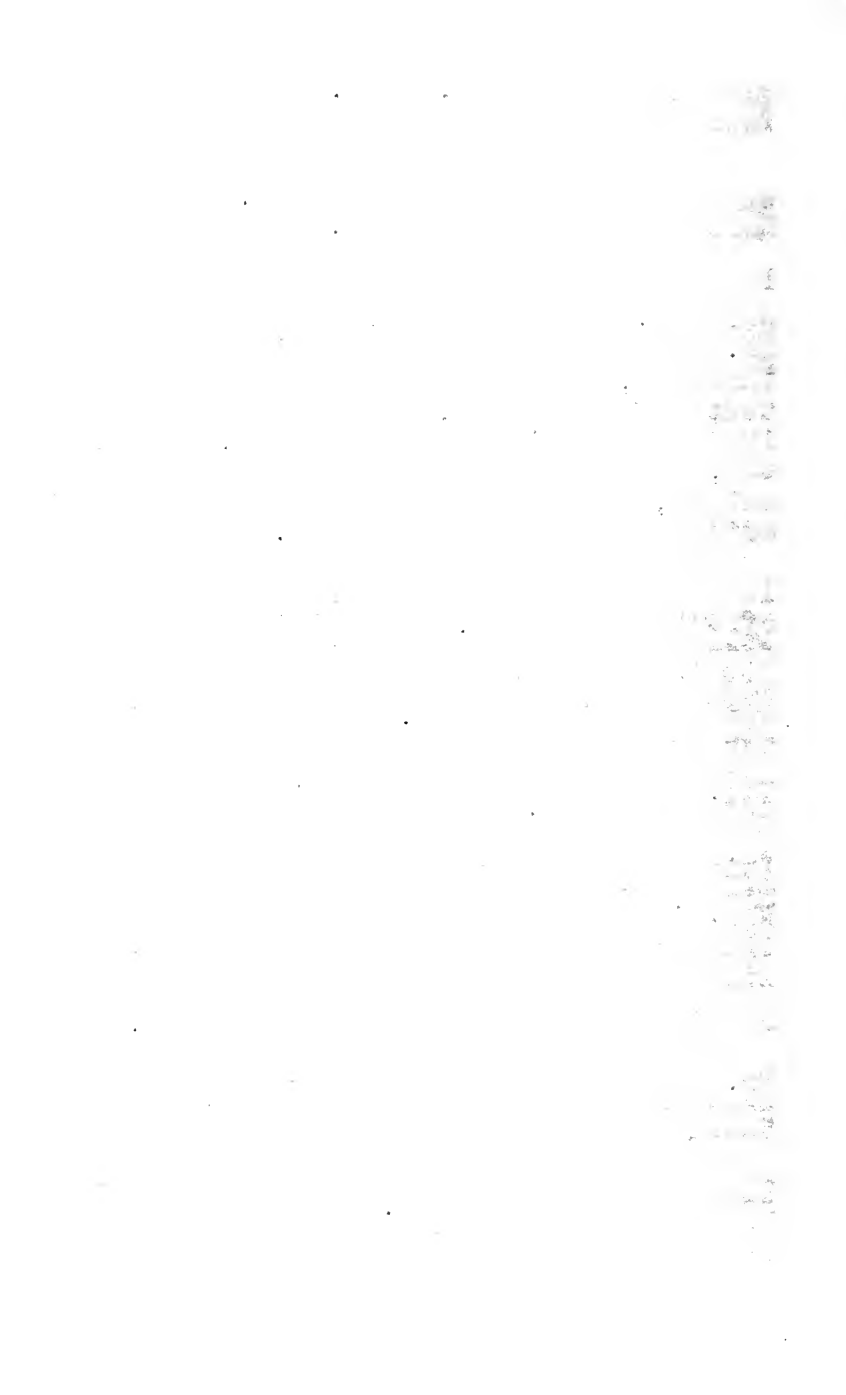
signs calling attention to St. Thomas More and Cardinal Newman.

The chapel will accommodate about 500 persons. Its interior, designed by Mr. Peter Thornton of the firm Gardiner Thornton, Fathe and Associates, architects of Vancouver, has ageless simplicity as its main characteristic. Here, too, the material is almost entirely native, and the fabrication is by Canadian artists and craftsmen.

Its floor is black slate, the walls off-white plaster, the ceiling natural cedar supported by vaulting laminated wooden beams which rise from the floor and are painted blue. Benches of limed oak and light woodwork complete the setting for the main altar, which dominates all.

This altar is a simple black granite block, with a frontal carved in a modern design incorporating the traditional symbols of the loaves, fishes and wine vessels, all bound in unity by the vine of life with its branches and fruit.

Mr. Lionel Thomas, a member of the department of fine arts in the University of British Columbia, whose talent is also shown in the copper work on the doors, designed this frontal.



He also designed and painted the large mural which stands behind the main altar in a cantilevered recess in the wall. It portrays the coronation of Our Lady, Queen of the Universe, surrounded by the creatures of the world over which she reigns — angels, men, animals and the heavenly bodies.

The altar, in a central position, stands alone in the sanctuary except for three choir benches on either side.

In cantilevered recesses along the west wall of the chapel — the left side as one faces the main altar — are three Mass chapels, dedicated to St. Joseph, St. Thomas More and St. Thomas Aquinas.

Over the choir loft at the back rise three lancet windows of stained glass, with St. Thomas Aquinas and St. Augustine represented on one side, St. Thomas More and St. Basil on the other, and in the centre, Our Lady of Widsom, with the Christ Child.

These windows are a gift of the Knights of Columbus of Saskatachewan, and the altar mural is a gift of the Catholic Women's League in the province.

The simplicity of the chapel is stressed by the communion tables of plainteak planks supported by iron standards, and

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the candlesticks of iron and nickel-silver.

The entire space below the chapel is devoted to the student clubroom, fully equipped for all the social and artistic activities of the 670 students who are eligible for Newman Club membership. A finely designed stage takes up one end, while adjacent to it is a large kitchen for students' use, with every facility for operation of their noon-hour co-operative lunch club, and for serving their Communion breakfasts, social refreshments and afternoon coffee and snacks.

Just before Christmas the students and priests moved into the new building, all activities expanding into the enlarged accommodations. But in spite of the new building's size and the short time it has been completed, it already breathes something of the home-like atmosphere which made the old building a spot beloved and "a home away from home" for students and alumni.

(Canadian Register, 1957. Transcribed from a clipping in the General Archives of the Basilian Fathers)

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## NEW COLLEGE REALIZATION OF EARLY BISHOP'S DREAM

St. Thomas More College has had a place in the minds of Saskatchewan Catholics since shortly after the University of Saskatchewan began its first formal academic year in 1909. These first thoughts of course did not envisage anything like the impressive college building that has just been opened.

In a lenten pastoral in 1919, the Most Reverend Albert Pascal, OMI, Bishop of Prince Albert diocese, of which the present Diocese of Saskatoon was then part, proposed the establishment of a Catholic college on the campus of the University of Saskatchewan and in affiliation with as the most feasible plan for meeting the needs of Catholic higher education in the province.

At about the same time, lay Catholics began to interest themselves in a similar project. Plans grew quietly in thoughtful minds and a first step was made in 1926.

In that year the authorities of the university appointed the Rev. Basil Markle, a secular priest to its department of philosophy, Father Markle coming on loan from the Archdiocese of Toronto.

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In 1927 a small group of apostolic Catholic laymen were instrumental in erecting on the campus a frame building containing a chapel, a residence for Father Markle, and limited clubroom facilities for a Newman Club. Father Markle was its first chaplain.

Discussions about the establishment of a Catholic college at the university continued, even though organizational difficulties were compounded by the economic depression of those years.

Leaders in the planning included Dr. Walter Murray, president of the university, and the Most Reverend Gerald Murray, C.S.S.R., installed in 1934 as the first Bishop of the newly formed Saskatoon diocese.

Consideration of a Catholic college federated with the university led naturally to a study of the situation at Toronto, where St. Michael's College under the Basilian Fathers had been working within the framework of the university for about 80 years.

Reference to St. Michael's and the Basilians led in turn, to the Very Rev. Henry Carr, then superior general of the Congregation of St. Basil.

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Father Carr was called in for consultation, and the task of working out the details of the new college eventually was turned over to him and President Murray of the university. It was Dr. Murray's plan that the Catholics should come into the university organization as equals, not poor relatives "with no feelings of inferiority or superiority by anyone."

In 1936, the new college was founded, established in the Newman Hall building in which Father Markle had been working for ten years, and placed under the patronage of St. Thomas More, the great English martyr, whose canonization had taken place a few months earlier.

The new college was entrusted to the Basilian Fathers with the Very Rev. Leonard Rush as first principal. Father Markle remained to work with the Basilians until 1941.

Other changes also took place in 1941, Father Rush being succeeded as principal by the Very Rev. E.J. McCorkell, who was at St. Thomas More College for one year before he and Father Carr changed mantles, Father Carr becoming principal of the college, and Father McCorkell superior general of the Basilian congregation.

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A new era began as workmen started building a wing on the house to extend and enlarge the chapel and clubroom. It was completed in 1943, in good time for the crush of students which the 1945 term brought.

Father Carr remained as principal until the summer of 1949 by which time the spirit of the college as a "home away from home" for all students was firmly established.

He was succeeded by the Very Rev. Basil Sullivan, during whose important term as principal plans were laid for construction of a native stone building, in harmony with the others on the campus. A general drive for funds was conducted in the province in 1953 and work began immediately, the new building growing up with its arms around the old fram building.

The task of supervising the completion of the new building fell to the Very Rev. J.L. O'Donnell, who became principal in 1955 after 10 years as a professor at the college. His, too, was the great responsibility, for transplanting the spirit of the old college and giving it life in its impressive successor.

(Canadian Register. 1957. Transcribed from a clipping in the General Archives of the Basilian Fathers)

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NOBODY SWEARS ON THIS JOB; TROWEL  
WORKERS ALL BISHOPS

The most profanity free construction crew in history was at work this week in Vancouver.

The scene was the construction site of St. Mark's College at the University of British Columbia.

Six prelates of the B.C. Roman Catholic Church swapped prayer books for trowels and did their bit with cement and mortar for the building effort.

What the six bishops lacked in dexterity they made up for in sincerity.

Included were "foreman" Archbishop William Mark Duke, Vancouver; Archbishop Martin M. Johnson, Vancouver; Bishop Fergus O'Grady, Prince Rupert; Bishop A.M. Harrington, Kamloops; Bishop T.J. McCarthy, Nelson and Bishop J.M. Hill, Victoria.

Initial work on the new college is expected to be completed in September 1958, with facilities for 100 students boarders at a cost of \$500,000.

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Nobody Swears On This Job  
August 16, 1957

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Ultimately it will accommodate 400 students at a cost in excess of \$1,000,000.

(Vancouver Sun, Friday, August 16, 1957. Transcribed from a clipping in the General Archives of the Basilian Fathers)

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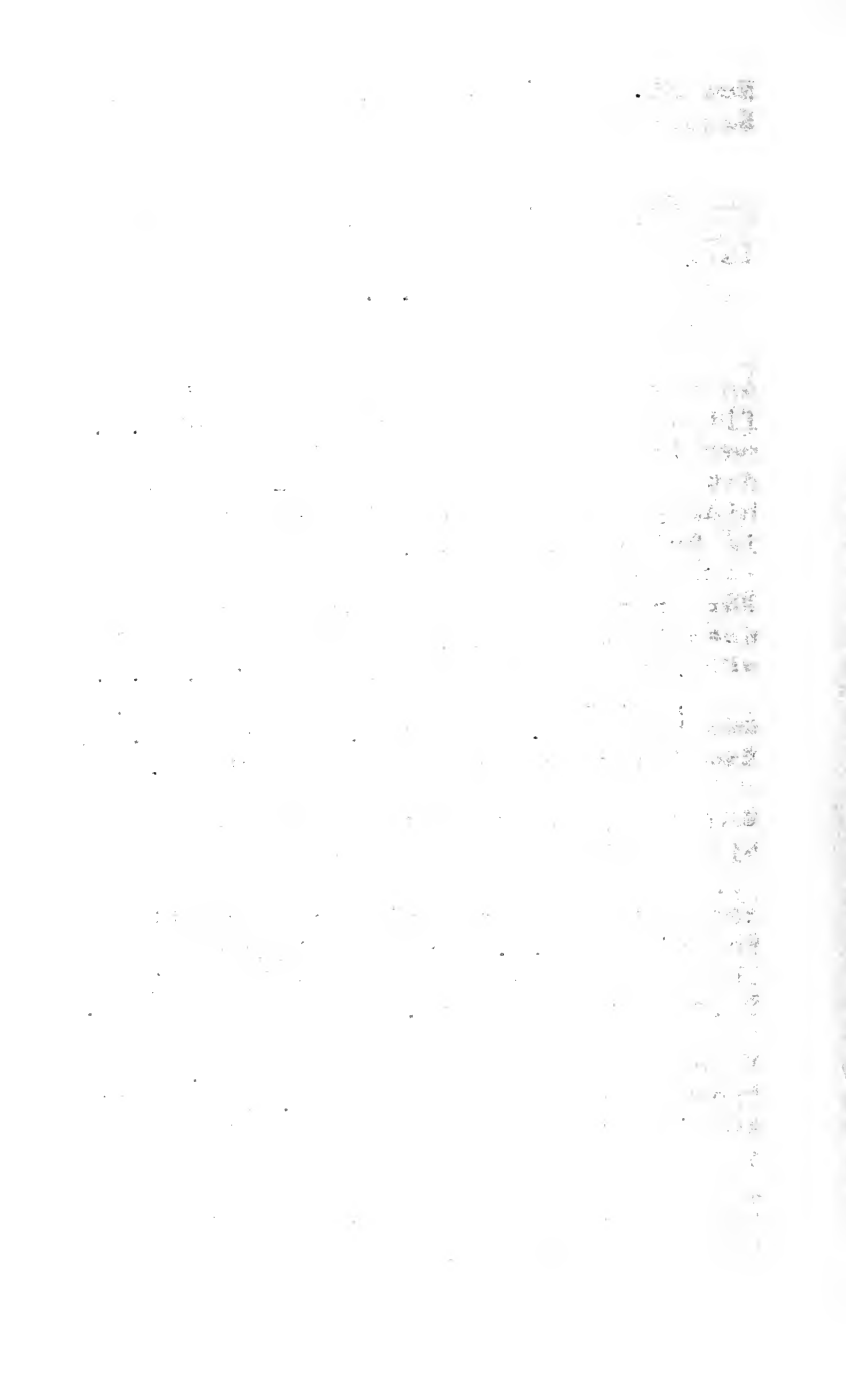
NEW ST. MARK'S COLLEGE, GREATEST STEP  
IN THE HISTORY OF CATHOLIC EDUCATION  
IN B.C.

A Catholic University-College has been approved and incorporated here in affiliation with the University of B.C., marking the greatest achievement to date in the more than half-century history of the Catholic School question in British Columbia.

This official announcement was made for the first time this week by the offices of Their Excellencies, Most Rev. W.M. Duke, D.D., Archbishop of Vancouver, and Most Rev. Martin M. Johnson, D.D., Coadjutor Archbishop of Vancouver.

Named St. Mark's College after Archbishop William Mark Duke, who has struggled for more than a quarter century for recognition of Catholic schools in B.C., the Act incorporates the College and was passed in Legislature on March 2nd.

In commenting on the news of St. Mark's, Archbishop Duke told the B.C. Catholic the incorporation of a Catholic College on the Campus of the University of British Columbia was undoubtedly the most important step for Catholic Educations in B.C.



The announcement also confirmed the appointment by ecclesiastical authorities, Very Rev. Father Henry Carr, C.S.B., B.A., LL.D., as first Principal of St. Mark's College.

Introduced to the B.C. Legislature by the most recently elected member, Mr. Les Peterson, the Bill, now called in the provincial statutes, "St. Mark's College Act", named to the first Board of Management Their Excellencies, Archbishops W.M. Duke and M.M. Johnson; Rt. Rev. T.M. Nichol, D.P.; Very Rev. J.E. Brown; Very Rev. H. Carr, C.S.B.; and the Rev. Michael J. Oliver, C.S.B.

St. Mark's College will be empowered to teach accredited courses in religion, which are presently being drawn up by the Basilian Fathers who will staff the college.

There will be two types of courses offered, Father Carr, Principal of St. Mark's, told the B.C. Catholic this week. The first will include Religion options open to those intending to study for the Church, both men and women. This first type will be offered in each of the four years, and will run 3 hours weekly.

The second type to be offered at St. Mark's includes two courses open to all



students in arts and sciences, but only one can be taken in any one year.

St. Mark's College will be staffed by Canada's pioneer religious congregation in higher education, the Basilian Fathers, three of whom are already holding teaching positions on the U.B.C. faculty.

The Basilians are best known for their institutes in Ontario and Saskatchewan, particularly St. Michael's College, affiliated with the University of Toronto, where Father Carr was once professor, and later was instrumental in founding the Institute of Mediaeval Studies which was raised to the dignity of a Pontifical Institute in 1939.

Assumption University in Windsor and St. Thomas More College, Saskatoon, are the Basilians' other two major Canadian foundations, both with full academic recognition in their respective provinces.

Pioneering higher Catholic education in Western Canada, the Basilians first came to the University of British Columbia in 1951, in the person of Father Carr, who was invited to take a position on the U.B.C. faculty as special lecturer in classics.





The new Principal of St. Mark's first visit to Vancouver for the purpose of inaugurating Catholic University work here took place in 1939 and during the subsequent visits of the next decade much of the groundwork was laid.

Father Carr's actual teaching career at UBC began in the fall of 1951, and he was later joined by other members of his congregation.

Father M.J. Oliver, C.S.B., joined his confrere as Chaplain to the Newman Club in 1952. Two years later, Father James Hanrahan, C.S.B., arrived on the UBC campus as a member of the staff in the Department of History.

Latest arrival was Father E.B. Allen, C.S.B., who came in 1954 as a member of the staff in the Department of Philosophy.

During the course of this quiet growth, the Basilian Community, now numbering four priests, purchased a house near the UBC campus at 4620 W. 2nd Ave., where they will reside until quarters in the new St. Mark's College building are ready for occupancy.

The present arrangement between the Basilians and the University is a front page story in itself, since it has no parallel in the United States or Canada.



"I think it is the finest possible arrangement", Father Carr remarked, paying high tribute to the UBC authorities.

Plans for the St. Mark's College building are already on the drawing board of Gardiner, Thornton, Gather and Associates, a firm of architects that has designed many Catholic schools, churches, hospitals and other institutions throughout western Canada.

No details were available regarding the building specifications, but it was learned a site had been made available on the Campus for St. Mark's, and eventually the institution will comprise residences for both men and women, classrooms, dormitories, chapel, accommodations for the teaching staff, administration offices, and facilities for Newman Club Headquarters.

"We hope to make it a real Catholic Centre on the Campus", Father Carr explained, "to serve all the needs of the University's 650 Catholic students."

First phase of the construction, which will begin "as soon as physically possible" will be the main college building at an estimated cost of \$200,000. The overall plan for St. Mark's may reach an eventual figure of more than \$1,000,000.

(B.C. Catholic, Easter 1956. Transcribed from a clipping in the General Archives of the Basilian Fathers.

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## ST. MARK'S TO OPEN IN 1958

by Joe Cunningham

As this paper goes to press workers are clearing a four-acre site on the University of British Columbia where St. Mark's Catholic college will stand.

The Basilian Fathers, who will staff the \$500,000 college, announced this week that contract had been awarded to Doyle Construction Company, the lowest bid submitted by five construction firms.

St. Mark's College is named after His Excellency Archbishop William Mark Duke who has struggled for than a quarter of a century to win recognition of Catholic education in B.C.

The Act incorporating the College was passed in the B.C. Legislature on March 2, 1956. Commenting on the news at that time Archbishop Duke hailed it as "undoubtedly the most important step for Catholic education in B.C."

Key project of the University College and Welfare Appeal, St. Mark's has been financed by the sacrifices of Vancouver's Catholic people honoring pledges made in June last year. Additional finance will be supplied by the Basilian Fathers, famous for their scholastic work in Canadian Universities.

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Open in 1958. Elmer Doyle, chairman of Doyle Construction Company, told the B.C. Catholic in an exclusive interview that the first sections of the college will be opened in September 1958, ready to receive 58 resident Catholic students.

The Doyle Construction Company has a long and notable record in Catholic building in British Columbia. The company completes the 165 foot tower above Westminster Abbey, Mission, within the next two weeks. Other work in hand includes the new wing of Vancouver College and Corpus Christi School auditorium.

The half-million dollar St. Mark's College, to be the focal point of Catholic life on the campus, will not be complete when it opens its doors next year. In addition to the building shown in the architect's sketch above, a chapel to seat 400 and an additional wing are also planned.

The college will eventually house 250 resident students, in addition to being a central meeting place for the 750 Catholic students on the campus.

Finance a factor. Future plans however are entirely dependent on finances, architect Peter Thornton told the B.C. Catholic.

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Mr. Thornton, a member of Gardiner, Thornton, Gathe and Associates, last year completed St. Thomas More College on the University of Saskatchewan campus, another Catholic college staffed by the Basilian Fathers.

Explaining his choice of design, architect Thornton said St. Mark's is intended to make an aesthetical balance with the University centre and also to blend with campus residential buildings.

Describing the view from the site on Chancellor Boulevard and Westbrook Road as magnificent, Mr. Thornton said the future chapel (not shown in the sketch) will dominate the entire college block.

**Durability with Economy.** Construction is designed to blend durability with economy, he explained. Reinforced concrete floors and roofs will be supported on steel columns.

Exterior window walls of the residential buildings, taking full advantage of the view from the north-eastern corner of the campus, will be made of masonry faced with yellow cedar and steel sash.

Focal point for guidance and assistance to Catholic students will be the Chaplain's office, on the lower floor of the right hand building. Other offices

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included in the structure will be two lecture rooms, where credit courses in religion will be given, the students refectory and central kitchen.

The left hand building will be used to accommodate college staff and administrative offices. The building connecting the two larger units will be the students' club, a meeting place for Catholic students on the campus for intellectual and recreational pursuits.

Temporary Chapel. The heart of the Catholic college, a temporary chapel to hold 60 students, is on the middle floor of the third centre section, below the future college library on the top floor.

The temporary chapel will be converted to a sacristy when the future chapel, seating 400 students, is built.

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(B.C. Catholic, Thursday, July 25, 1957.  
Transcribed from a clipping in the  
General Archives of the Basilian  
Fathers)



















